The Marian Era

Vol. 1 — 1960

The Marian Era

World Annual of the Queen of the Universe

VOLUME ONE • *1960*

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Our Lady of the Conquest, a small statue 28 inches tall, enshrined in the Lady Chapel of the Cathedral of Santa Fe, N. Mex., originally represented the Assumption and was first brought from Mexico in 1625.

THE MARIAN ERA

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THE MARIAN ERA aims to present scholarly articles of general interest and lasting value in an attractive and permanent form. Its scope includes topics on our Lady in all the fields of study and endeavor: art, literature, history, piety, and theology. It is published annually in May by Franciscan Herald Press, 1434 West 51st Street, Chicago 9, Illinois, for the Franciscan National Marian Commission, which constitutes the board of editors. Single copies, $4.95.

Earliest painting of our Lady made in the United States. Painted in 1680 by a Franciscan missionary in New Mexico, on the hide of a bison or elk. Now in the church at Galisteo, N. Mex. ROBERT H. MARTIN PHOTO

Painting of our Lady attributed to St. Luke, but probably of a later date. Commonly called Salus Populi Romani.

The Marian Era

By the Editor

In the Roman Catacombs of St. Priscilla, underneath the Basilica of St. Sylvester, there is still preserved, in part, a remarkable portrait of Our Lady and the Holy Child, which experts agree was painted about 175 A.D. Standing beside Mary, the prophet Isaias points to a star above her head; and extending over the group are the branches of a tree which has burst into blossoms.

Close by, in the same Catacombs, there is another picture of our Lady, which was painted only a few decades later. Vested in a long dalmatic, and sitting upon a throne with the Divine Child, the Blessed Virgin is depicted as looking on the ceremony of the veiling of a consecrated virgin, which is being performed by a bishop and two assistants. These highly symbolic paintings demonstrate how well developed devotion to our Lady was at that early date.

Not long after the Church emerged from the Catacombs, during the pontificate of Pope Liberius (352-366), a wealthy Roman and his wife built the church

Mary, Mother of Mankind

of Our Lady of the Snows on the Esquiline Hill. It was so called because the site was designated by a miraculous fall of snow in midsummer. This snowfall was confined to the hilltop and, it is said, covered a plot of ground of the form and size of a large church and no more. The church became, and still is, the most celebrated shrine of our Lady in Rome. After the Council of Ephesus (431), Pope St. Sixtus III (432-440) rebuilt and enriched this church, and made it the Basilica of St. Mary Major, one of the four chief basilicas of Rome.

In this church was enshrined one of the oldest existing paintings of our Lady. According to an ancient tradition, it was painted by St. Luke, the Evangelist who tells us most about the Blessed Virgin; and it was brought to Rome from Palestine by the Empress St. Helena. At any rate it has been venerated in this church for more than 1,500 years, at first in a shrine behind the high altar and since 1613 in the magnificent Lady Chapel on the north side which was built expressly for it by Pope Paul V.

At the close of the Marian Year of 1954, the ancient painting was carried in a great procession to St. Peter's in the Vatican and there solemnly crowned before a vast throng by Pope Pius XII. A precious crown was actually affixed to the painting, a half circle extending from the surface of the picture. Afterwards, the painting was taken back to St. Mary Major. Previously it had been called *"Salus Populi Romani";* now it was named *"Salus Populi Christiani* — Protectress of the Christian People."

Far from being unknown to the early Christians, and far from being an innovation of the Middle Ages, as many non-Catholics seem to think, devotion to our Lady has always flourished in the Catholic Church. In fact, it was quite as intense in the fifth and subsequent centuries as it is in the twentieth. Every part of the Christian Era, therefore, may also be called the Marian Era. However, the apparitions of our Lady at Lourdes and Fatima and elsewhere, and the definitions of the dogmas of the Immaculate Conception and the Assumption of our Lady, in the nineteenth and twentieth centuries, seem to have awakened a renewed and special devotion to the Blessed Virgin in the whole world.

Never before, it seems, has so much been written and published about our Lady; never before have theologians studied and explained Mary's prerogatives as much as now; never before have so many congresses and pilgrimages been held in her honor; never before has devotion to the Mother of God been emphasized and promoted as in our age.

To the Second World Congress of the Sodalities of Our Lady, which was held at South Orange, N.J., during the summer of 1959, our Holy Father Pope John XXIII addressed these words: "Unquestionably signs seem to point to the fact that ours is a Marian Age; and it likewise becomes clearer day by day that the way for men to return to God is assured by Mary, that Mary is the basis of our confidence, the guarantee of our security, the foundation of our hope."

Inspired by these words of the gloriously reigning Supreme Pontiff, we have given to our publication the name of THE MARIAN ERA, with the subtitle, *World Annual of the Queen of the Universe.* It is not a strictly learned journal, nor is it a popular magazine. It holds a middle place. In recent years, this new kind of periodical publication, presented in permanent and attractive book form, has found considerable favor with the general reading public. Both in contents and in form, it is designed to be of lasting value and worthy to be placed on the shelves of any library.

We are living in an age of specialization. Scholars are wont to publish the results of their studies and researches in scientific reviews intended for those who are devoting themselves to the same specialized field. Thus, although their findings may be of interest

also to others whose main interest lies in some other branch of learning, they often remain unknown except to a comparatively few. Why should it not be possible to present one's findings to a larger reading public, and this in an interesting and readable form, with illustrations and art work, and with a minimum of scientific apparatus?

Professional men and women and others who have had the benefit of a more than ordinary education are becoming increasingly aware of the fact that true maturity of mind cannot be attained by limiting oneself, that is, one's study and reading, to the narrow margins of a specialized field — the field chosen for intensive investigation or as a particular avocation.

The subject of Mariology is certainly one in which everyone can and should be interested. And the scope of THE MARIAN ERA is Mariology in its widest sense. It includes topics on our Lady in all the branches of study and endeavor: articles, not merely on that part of theology which is called Mariology, but also about Marian art, literature, history, as well as genuine piety. THE MARIAN ERA hopes to present to English readers the best that is written about our Lady by authorities all over the world in this Era of Mary. Writers in Ireland, England, Holland, Italy, and the United States have contributed to this, the first volume. Eventually, the series of annual volumes will be comparable to an encyclopedia; and it is our hope that all, not merely Mariologists, will be able to consult them and read them with profit long after the date of publication.

Among the words of encouragement we received after announcing plans for THE MARIAN ERA and describing its nature and purpose, we prize most highly a letter from the Most Reverend Egidio Vagnozzi, Apostolic Delegate to the United States. "I was most pleased," he wrote, "to receive your kind letter informing me of the new annual publication of the Franciscan National Marian Commission entitled THE MARIAN ERA, which is planned to come out in its first issue on May 31, 1960, the Feast of the Queenship of Mary. The description of your purposes and the list of commitments you already have for the first issue give every evidence of the high quality of the project and the assurance that it will make a noteworthy contribution to the field of Mariology. I cannot do less than extend to you and all your collaborators my warmest congratulations and every good wish for the success of this noble venture which you are so devotedly undertaking as a further manifestation of your love for the Mother of God and our Mother."

Some of the other comments we received are the following. From the Very Reverend Father Charles Balic O.F.M., President of the International Marian Academy in Rome: "A most joyful announcement! Praise to the Blessed Virgin Mary, who, by your leadership and by means of this publication, will be honored more and more in the United States of America and even in the whole world!"

From the Reverend Eamon R. Carroll O. Carm., member of the faculty of the Catholic University of America and President of the Mariological Society of America: "THE MARIAN ERA will fill a real lacuna in American Catholic writing on our Blessed Mother. Between the strictly popular and rather ephemeral magazines for the laity and the scholarly theological articles, we have no in-between high-level publication exclusively devoted to our Lady. God prosper the new venture — and our Lady speed it!"

From the Reverend Father Juniper B. Carol O.F.M., founder and Secretary of the Mariological Society of America: "My heartiest congratulations to you and your associates on the wonderful venture you are about to undertake by publishing THE MARIAN ERA. I think it is a grand idea, and I am sure it will be well received throughout the country."

From the Very Reverend Stanley Matuszewski M.S., Editor of *Our Lady's Digest:* "I was thrilled to hear about the venture. THE MARIAN ERA will fill a truly splendid place in the Marian field."

From the Reverend Paul F. J. Palmer S.J., Woodstock College, Woodstock, Maryland: "Let me congratulate you on your projected series. I am sure it will be well received."

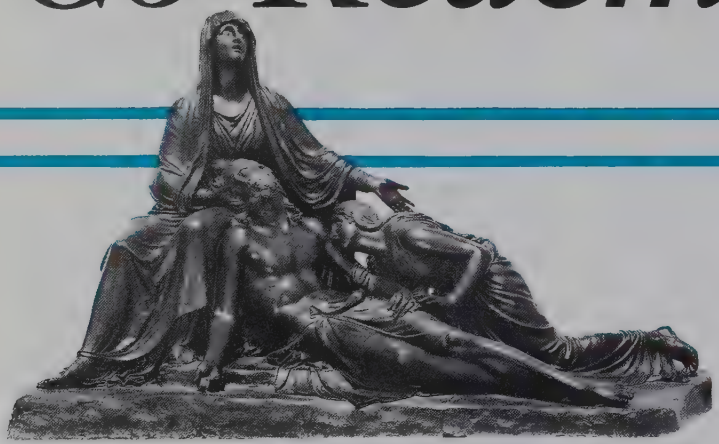
From the Reverend William G. Most, Loras College, Dubuque, Iowa: "Congratulations on your splendid project. I was glad to hear about it."

From Sister Mary Jean Dorcy O.P., well known for her Marian books, poems, and silhouettes: "Your idea of a Marian Annual is wonderful. Do not let anyone discourage you on it.... Our Lady will see you through."

From Sister Mary Francis, noted Poor Clare poetess and playwright of our Lady: "What a splendid idea it is! Our Lady must surely be very pleased.... All of us will pray for God's blessings on Volume I of THE MARIAN ERA."

As a special, though not exclusive, theme for the first volume, we have chosen Mary's part in the great work of bringing about a union of the Christians of the world, which has been announced by our Holy Father Pope John XXIII as one of the aims of the forthcoming Second Vatican General Council. It is a very timely subject; and we hope that THE MARIAN ERA will thus have an auspicious beginning by contributing in some small measure at least to that union of all the sheep in one fold which is so greatly desired by the one Divine Shepherd and his Blessed Mother.

Mary-The Co-Redemptrix



By William G. Most

A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child, she cried, travailing in birth, and was in pain to be delivered.[1]

Thus the Apostle St. John begins to describe the mighty vision which appeared before his dazzled eyes, when he was in exile for Christ on the island of Patmos.

Ever since that day, the Fathers of the Church, Doctors, and theologians have asked themselves: Who is the mysterious woman whom St. John saw? Some have answered that it is the Blessed Virgin Mary: others have thought it is the Church. Still others have said the vision represents both. Most recently, a brilliant exegetical study[2] by Bernard Le Frois S.V.D. has concluded that St. John is here following out a well-established Semitic thought form: the woman does indeed stand primarily for Mary. But yet she is seen both as an individual, and as embodying and standing for a collectivity, the Church.

Today, when the contemplation of the doctrine of the Mystical Body has intrigued theologians more than ever before, and when, simultaneously, the Church has been divinely led to an ever-deepening appreciation of the wonderful prerogatives of our Lady, it is only to be expected that the relation of Mary to the Church should be studied with special eagerness.

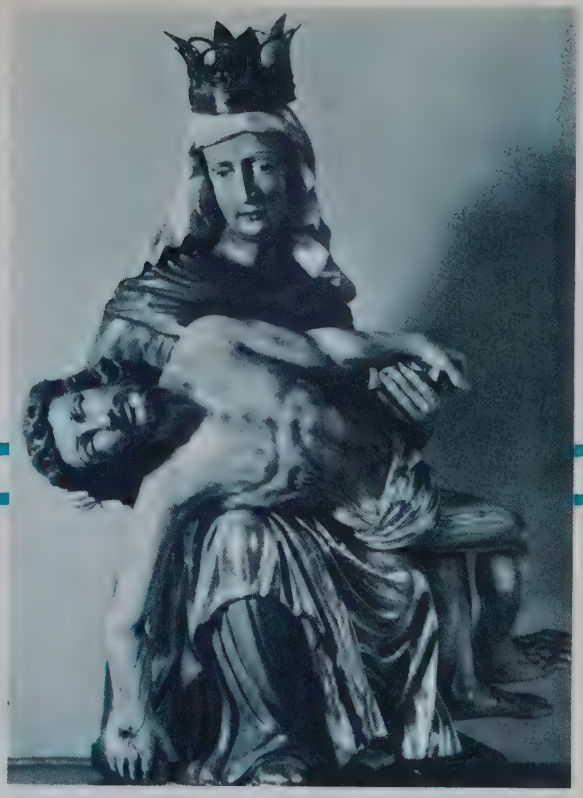
Most important among the many parallels between the Church and our Lady is the fact that both co-operate in the Redemption. From this fact, some theologians[3] have reasoned as follows: the Church does not really contribute anything to the price of Redemption, the Church simply *actively receives* Redemption. Now Mary, the prototype of the Church, could not do more than the Church does. Hence her role on Calvary was only one of active receptivity: She simply appropriated for us, as it were, the graces being paid for by Christ alone.

Or, they would add, if we think of the individual members of the Church, no one of us can add anything to the efficacy of grace: we can only assent to it, we simply accept it. Not, of course, in a purely passive way; for we actively make it our own; but yet not in such a way as to add anything to its power. Mary could not have done more; her role was only one of active receptivity.

Furthermore, they add, the price paid by Christ is infinite; it would be superfluous to think of adding anything to it.

At first sight, these lines of reasoning seem forceful indeed. However, just as, by divine Providence, the wood of the Cross was the remedy for the wood

Theologians have compared Mary's role in the Redemption with that of the Church . . . thereby beginning a controversy that still rages today.



Pieta in the pilgrimage church of our Lady at Werl in Westphalia, Germany.

of the forbidden tree, so now, by the goodness of the same Providence, the solution to the difficulties raised can be found in the very same place from which the problem arose. Hence it becomes necessary for us to make a very careful and precise study of the place of the Church, of the members of the Church, and of grace in the Redemption.

But first we need to clarify the meaning of a few terms which will be used many times. Theologians distinguish two chief stages in the Redemption. The first is the *objective Redemption:* it consists in payment, once and for all, of the price of redemption, by which an inexhaustible treasury of grace and merit was established for mankind. The second is the *subjective Redemption*: the process of actually dispensing this treasury to individual human beings throughout all ages. The "receptivity theologians" wish to say that Mary not only shares in the subjective Redemption by dispensing all graces, but that she shared immediately, on Calvary itself, in the objective Redemption. They would not, however, say that her sharing on Calvary constituted in any way a contribution to the price of Redemption itself. They insist that she only accepted for mankind the graces for which Christ paid the sole price.

At the outset, let us note that it is far from proved that Mary could not do more than the Church. For, although there is some support in Scripture and Tradition for speaking of Mary as a prototype or model of the Church, there is absolutely no ground for holding that she could not possibly do more than the Church does.[4] On the contrary, Pope Pius XI officially taught that she possesses "a sort of infinite dignity" which is "second only to God."[5] And Pope Pius XII told us that she is the Mother of the whole Church.[6]

For the sake of argument, we could be satisfied with a lesser admission, which no one could refuse to make, namely: Mary could not do less than the Church and the ordinary members of the Church do. Therefore, we shall first examine the divine plan of merit in general, and then we shall be in a position to see precisely how our Lady fits into that plan.

When our Father in heaven considered the ruin caused by the fall of our first parents, together with the damage to be done in the future by the countless other sins of all men, there were, humanly speaking, several plans he might adopt.

Since he, in his goodness, wished not to abandon man, but to save him, the first way open would have been simply to forgive sin without calling for any compensation whatsoever.[7] Now this would have been an act of great mercy, but it was not enough to satisfy the generous love of our Father.

He could also have provided for an imperfect pay-

ment[8] for the treasury of grace by delegating some holy person, such as a prophet, to perform any religious act, such as the sacrifice of an animal. Had he so wished, our Father could also have *promised* to accept such an offering, so that he would owe it to himself to carry out his promise after the offering was made. But this possibility too was rejected, as being insufficient for the generosity of our Father.

Our Father also could have sent his Son to become incarnate, but in a far different way from that which we know. He could have been born in a palace, surrounded by every conceivable luxury, and, at some set time, he could have performed any slight act of religion. This act, being that of an Infinite Person, would have been more than enough to pay in all justice for an inexhaustible treasury of grace and forgiveness.

Yet, as we know, our Father decided to do far more. Why? We cannot pretend to exhaust the richness of the counsels of the infinite mind of God. Yet we can see at least certain things which he must have had in mind.

The attitude of the heart of our Father resembles that of a man who makes a vow. For one who makes a vow not only wishes to perform a good action, but, out of more intense love, wishes to *bind* himself to perform it.

Similarly, our Father was not content to grant a treasury of forgiveness and grace in *mercy* alone; in the incomprehensible intensity of his love, he so arranged all things that he would *owe* this treasury in *justice* to the God-man, the new head of the human race. This came about in two ways. First, every action of the God-man, being the act of an Infinite Person, was of infinite value. Second, the Father made, as it were, a contract with his Son: If you complete the mission on which I am sending you, I in turn will give into your hands an inexhaustible treasury of forgiveness and grace for all men, your brothers.

This plan of the God who is love[9] enabled him to satisfy simultaneously his love of us, and his love of goodness and justice in themselves. It served his love of us, by establishing the fullest kind of title for all forgiveness and grace for us. And it also *proved* to mankind the intense love of their Father, thereby enticing them not to reject his gifts, but to accept them lovingly.

It served his love of goodness and justice in themselves, since it accomplished a reconciliation of mercy and justice. In giving the great treasury of grace, the Father would be, in one and the same act, most merciful, and also most just. This is most fully in accord with his innermost nature. For although creatures may be said to *have* love, to have justice, to have mercy, it is not strictly correct to speak thus of our Father. Rather, as St. John the Apostle wrote, it is literally and theologically exact to say: "God *is* love."[10] Similarly, he *is* justice. Therefore, these qualities which seem to us almost opposed to each other, in him are not really distinct, for he *is* both. Most fittingly, then, he chose a plan by which, in his dealings with us, mercy and justice would be fused,[11] as it were, just as they are identified within his own very nature.

The same generosity of our Father led him to extend this fusion of mercy and justice still further. In order that men might be able to acquire a share in his Son's just claim to grace, the Father willed that his Son be the Head of a mystical body, his Church. Thus, although men cannot earn for themselves the fundamental love and care of their Father, yet they would be able, with the grace gratuitously given, to earn in justice the right to come home one day to the mansions of their Father. This merit is possible by two titles, which closely imitate the titles by which Christ himself earned all grace for us: (1) The works of a member of Christ's mystical body are not the works of an infinite person; yet they do possess great dignity and intrinsic worth as being the works of his members, who are adopted sons of the Father, and sharers in the divine nature by grace. As St. Thomas says: "If we speak of a meritorious work inasmuch as it proceeds from the grace of the Holy Spirit, in this way it merits eternal life in justice (*ex condigno*). For thus the value of the merit is reckoned according to the power of the Holy Spirit who moves us towards eternal life. . . . The worth of the work is also reckoned according to the dignity of grace, by which a man, being made a sharer of divine grace, is adopted as a son of God, to whom the inheritance is due by the very right of adoption."[12] (2) Just as the Father made a sort of contract with the Son, so also he has bound himself by promise to reward our good works.

Hence, when a member of Christ's mystical body performs good works, he is enabled, thanks to the generous gift of our Father, to create, as it were, new spiritual values, which truly deserve (merit *ex condigno*) an eternal reward. Further, these good works are gathered up in the Mass to become part of the offering of the whole Christ, the Head with his members, the Church.[13] *Thus these good works become part of the very price paid in the subjective Redemption for the dispensation of all graces!*

To what extent are the members of Christ's body merely receptive? In answering this question, we must distinguish with great care—for this is a critical point in our investigation—the extent to which a per-

son is receptive first, in working out *his own* salvation, and second, in contributing to the salvation *of others.*

In the work of his own salvation, a member of Christ is obviously purely receptive in obtaining sanctifying grace for the first time; [14] for, it is only by having that grace that he can merit. To earn this first grace is no more possible than it would be for a man to lift himself off the floor by pulling up on his shoe laces. So each member of Christ can do no more than accept this grace, which the goodness of our Father offers to all.

In fact, as St. Thomas adds, strictly speaking, we do not even have the power of *positively* accepting this first grace when our Father offers it to us. For, he teaches: ". . . when we are justified, we consent to the justice of God by a movement of our free will. Yet this movement is not the cause of grace, but the *effect.*"[15] At first sight, this might seem to reduce man to a mere automaton, and to imply that God is to blame if some men lack grace. However, St. Thomas solves the dilemma by a neat distinction. For, although he teaches that we lack even the power of positively accepting grace, yet he tells us that "it is in the power of free will to hinder or not to hinder the reception of grace," and that, "God . . . for his part, is ready to give grace to *all* men. . . ."[16] It is important to note this subtle distinction which St. Thomas makes between *accepting* and *not rejecting.* To accept is a *positive* thing; not to reject is a *negative* thing. Hence, positive acceptance and non-rejection are as different as neutrality and positive alliance in war.

Therefore, the complete picture in the mind of St. Thomas seems to be this: God wants all men to have grace, and so he offers it to all. When grace is first offered to him, a man has the power to reject it. He has also the power of not rejecting it. But he lacks the power of positively accepting it. However, if he merely fails to reject, then God will "take over" by grace, and will give him both the grace and the power of accepting. Man's will becomes then simultaneously moved and moving itself; for, he is being moved by God, and, at the same time, moves himself by divine power, making an act of acceptance of grace.[17]

Hence we might say that in the acceptance of grace there are *two stages,*[18] both falling within the same instant of time. In the first, man lacks the power of positive acceptance, though he has the power of rejecting or not rejecting. In the second, by divine gift, he receives both the power of acceptance and the grace itself; his will is both moved by God and moving itself by divine power.

Hence we see how correct it is to say that man is merely receptive in obtaining the first grace for himself. To be precise, in the first stage described above, he lacks even the power to accept this first grace. When, however, we consider man's further activities in the realm of grace, we find that he is by no means merely receptive.[19]

First of all, man can earn heaven itself. For St. Thomas ingeniously points out that although a man must have grace *before* he can merit, yet in the very act of accepting the first grace, we merit the first degree of heaven.[20] How is this possible? Theologians and philosophers distinguish two senses of the word *before:* one thing can be *before* another in the order of *time;* or, it can be before another in the order of *logical* necessity. When we say a man must have grace before he can merit, we use the word *before* in the second sense, not in the first. Therefore, in one and the same instant of time there is room for a *logical* distinction, without a distinction of time; for, in the very same instant of time a man can be both receiving the first grace, and, by the act of accepting this grace, truly merit the very first, fundamental degree of heaven.

Hence we are not merely receptive in obtaining heaven, even though we are merely receptive in obtaining the first grace.

Similarly, once we have received this first degree of sanctifying grace, we are able (with the help of actual graces) to merit increases of sanctifying grace for ourselves. Hence we are not purely receptive in meriting increases of grace.

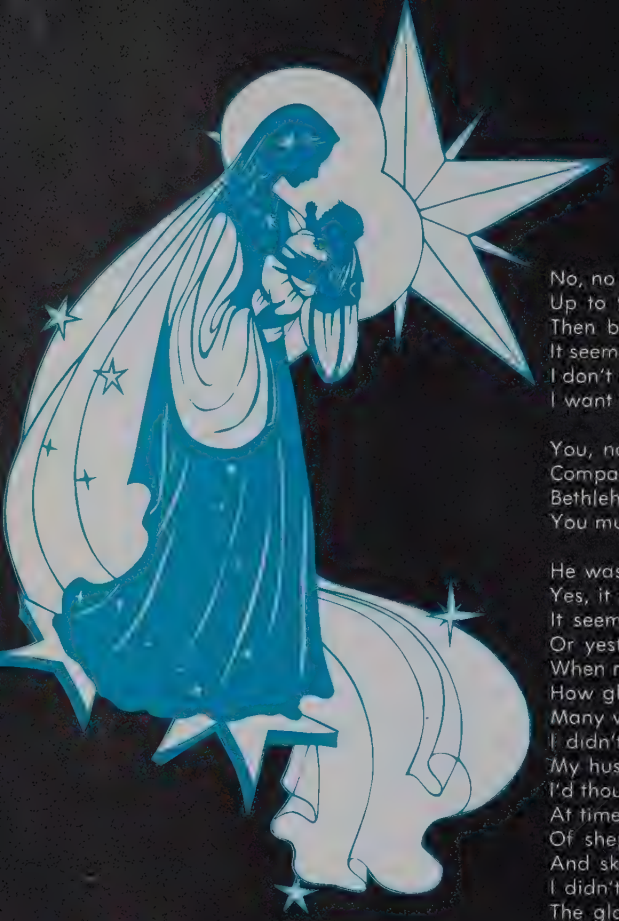
Therefore, in considering a man's abilities in working out his own salvation, we found that he is purely receptive only in obtaining the first degree of sanctifying grace. In all else he can truly merit by creating, as it were, new spiritual values through the two titles which we have described and which run parallel to the two titles on which Christ himself earned redemption.

But what can a man do about obtaining the salvation of *others?* Here the situation is different in two ways. First of all, the reason that prevented a man from earning the first grace for himself is no longer present. He could not earn the first grace for himself, because he needed that grace in order to be able to earn anything. But once he has obtained that grace, he can earn even the very first grace for *another* person.

But, in the second place, we must distinguish be-

CONTINUED ON PAGE 121

The Reverend William G. Most, head of the Department of Latin and Greek at Loras College, Dubuque, Iowa, is an outstanding Mariologist. He received awards for his book, *Mary in Our Life,* published in 1954.



No, no — my memory's as clear as a bell
Up to the time the soldiers came.
Then blood —
It seemed a world of blood — and then my child —
I don't remember then. Don't ask me to remember. And let me be:
I want to talk to the lady with the kind eyes.

You, now — you have a kind and lovely face, and eyes
Compassionate. Surely you must have heard?
Bethlehem's not far from here, just near Jerusalem;
You must have heard the way it was the night my son was born.

He was no ordinary child, my little one.
Yes, it was a great day and a greater night.
It seems it must be centuries ago —
Or yesterday —
When noisy caravans came crowding little Bethlehem.
How glad I was we had a house there then!
Many were homeless on that night, I'm told.
I didn't know. My time was come.
My husband told me there were angels singing.
I'd thought myself—but then, a woman's mind's not always clear
At times like that. He told me there were tales
Of shepherds half agog with fear
And skies as bright as day, and strange sweet songs,
I didn't know. My time was come, and I was racked with pain,
The glad sharp pain that gives a man the light of day.

A maudlin day, that one! A thousand folk
Besieging Bethlehem, demanding shelter for the night
Because some foreigner who ruled the land
Demanded census, so that he might tax us more.
Murderous Romans! Soldiers —
They are a soldier people, all of blood!

But yes, I want to tell you all about my son
And how it was the night that he was born.
He was no ordinary child, you know.
The angels sang the night that he was born, and then the star —
They've told you this, about the star?
It was so bright and hung so low that I
Could see it in the sky, across the fields from where I lay.
So then I knew that this my son was meant for greatness;
Who now will ever know what crown he might have worn
Had not those murderous soldiers snuffed out his little life?
Was Caesar born beneath a star like this?

The Night of the Star

I never hear the Paschal lambs lamenting now
But I recall that night
And how the lambs were crying in the snow.
Not lambing-time, it wasn't then, you know,
But there are always winter lambs, and their low bleating
Came to me that night as I lay still,
Exhausted, with my new son in my arms.
Oh, my lamb, my lamb — why must YOUR blood be used
To mark the door?

Your small one looks about the age of mine,
The age he'd be if he had lived
To grow and run as this, your child, may do.
Ah, motherhood's a cruel sword to some!
Oh, not to you, whose son
Is sound and beautiful and full of life,
Not like my lovely one,
My little one,
Slain by the sword.

You that have a lovely son, a husband faithful and hard-working,
What can you know of grief?
What do you know of sorrow, you who never woke to hear
Death rushing in with sword already red
From others' grief, to plunge into your heart?
What can you know, you wandering ones, how shattering the grief
When Bethlehem, your own small unimportant town,
Is suddenly a place of death?

Egypt, you say? A pagan land, I've heard.
Why some folks want to wander, I don't know.
I've not been back to Bethlehem since that time the soldiers came.

He was a bonny son, my own dead son, my only one, my lamb.
You hear that bleating? There — that sound —
Those are the Paschal lambs! If they but knew
What lies ahead for them. . . . No more my poor lamb knew.

You — your name is Miriam? — you have a kindly face,
And eyes too sad for one so young.
I wanted you to know about my child,
For he was not an ordinary child.
The angels sang the night that he was born, and then the star —
The stars, they say, will guide our lives.
That great and shining star,
Oh, where did it guide **my** son?

by
Sister Mary Jean Dorcy, O.P.

Mary and the Eastern Dissidents

By Titus Cranny

The devotion which the Orthodox churches cherish for Mary may eventually bridge the chasm separating them from Rome.

While realizing the formidable obstacles to the reunion of our separated brethren of the East, we have a far deeper conviction of the possibility and ultimate realization of this unity because of the Blessed Virgin Mary. The Catholic Church is deeply devoted to the Mother of God; and her prominence in the salvation and sanctification of souls, under the inspiration of grace, is growing year by year. We are living in the Age of Mary. There is further reason to hope as well. For unlike other bodies cut off from the Church, our separated brethren of the East have constantly maintained a deep love for our Lady. Thus our hope for their reunion is twofold: Catholic love for Mary and Orthodox love for her. For, as Cuthbert Gumbinger O.F.M.Cap. observes: "It is devotion to the Mother of God even among the dissidents that gives us hope for the reunion of churches. She, the Mother of the Good Shepherd, will lead back to the true flock those countless souls who, for so long, have been without a shepherd."[1]

As an assertion of confidence in the intercession of the Mother of God, we may cite the words of St. Epiphanius Cyrius: "Through you, O holy Virgin, the dividing wall of enmity was destroyed. Through you the peace of heaven was given to earth. Through you men were made angels. Through you men came to be called friends, servants, and sons of God. Through you the Cross came to shine over the whole earth, on which hung your Son, Christ our God. Through you false gods fell and heavenly knowledge was spread abroad."[2]

And we may add our own apostrophe: Through you, O holy Virgin Mary, the separated brethren of the East will return to the One Fold of your Divine Son.

To look upon Mary as a special patroness in the field of unity is surely no innovation. Centuries ago St. Augustine spoke of the Virgin Mary as *Mater Unitatis,* Mother of Unity, and said that all the faithful

Left: Icon of our Lady in the Church of St. Mary of the Nativity in Bethlehem, built about 330 A.D. by Constantine over the traditional spot where Christ was born. The church is jointly administered by the Catholic Church (Franciscans) and the Greek Orthodox and Armenian Churches. Right: Our Lady of Byzantium.

The Byzantine painting of "Maria Poetsch" from the high altar of St. Stephen's Cathedral, Vienna.

are born into the Church through her love. St. Pius X stated: "There is no surer or easier way of uniting men with Christ than Mary." In 1919 the renowned scholar of the Eastern churches, Martin Jugie A.A., composed a litany for unity and invoked our Lady as Guardian of Unity.

Such was the concept of Pope Leo XIII when he wrote of Mary as the source and guardian of unity (*fautrix et custos unitatis*). "In Mary," he said, "God has given us the most zealous guardian of Christian unity. There is, of course, more than one way to win her protection by prayer; but as for us, we think that the best and most effective way lies in the Rosary. . . ." Elsewhere he called our Lady "the foremost promoter of peace and unity."[3] And in another memorable encyclical he asserted: "Wherefore as the nascent Church rightly joined itself in prayer with her as the patroness and most excellent guardian of unity, so in these times it is most opportune to do the same all over the Catholic world, particularly during the whole month of October, which we long decreed to be dedicated and consecrated to the Mother of God to implore her help for the afflicted Church. Let then zeal for this prayer be enkindled everywhere, particularly for the end of holy unity. Nothing will be more agreeable and acceptable to Mary; for, as she is most closely united with Christ, she especially wishes and desires that they who have received the same baptism may be united with him and with each other in the same faith and perfect charity."[4]

This same Holy Father who displayed such interest in and affection for the peoples of the East and for their rites, and who wrote so clearly and brilliantly of Christian unity turned to Mary as the Mother of all men to unite her children separated from her divine Son.

"The Rosary," he said, "is by far the best prayer by which to plead before her the cause of our separated brethren, for every one of the multitudes whom the mischief of calamitous events has stolen away from unity must be born again to Christ of the same Mother whom God has endowed with a never-failing fertility in bringing forth a holy people. May the peoples of the East and of the West, and all others wherever they may be, profit by the suppliant voice of Catholics united in prayers, and by our voice which will cry to our last breath: 'Show thyself a mother.' "[5]

On another occasion Pope Leo spoke of the universality of devotion to our Lady and spoke of the precious gift of unity. "Possessing as they do unity of faith, Catholics thus make clear not only that they value this precious gift at its true worth, but also that they intend to hold to it with jealous tenacity. No better way is afforded of proving a fraternal feeling toward their separated brethren than to aid them by every means within their power to recover this gift, one of the greatest of all. Such brotherly love, truly Christian and practiced as long as the Church, has traditionally sought a special efficacy from the Mother of God since she has been the foremost promoter of peace and unity."[6]

If this zealous Pope should be known as the Pope

of the Rosary, he should be justly revered as having a special interest in the work of unity. He dedicated his pontificate to it; he established the novena of Pentecost for it, and he issued memorable encyclicals about it; the chief of which were *Satis cognitum, Provida Matris, Praeclara gratulationis publicae* (1894), *Amantissimae voluntatis* (1895), *Apostolicae curae* (1896), and *Divinum illud* (1897).

When the Catholics of Zhotimir, Russia, asked Pope Leo XIII for a copy of the most popular picture of Our Lady in Rome, the Pontiff sent a picture of Our Lady of Perpetual Help, Byzantine in style and attractive in their eyes. He made this picture the official seal of the pontifical mission for Russia. The same inscription was used for Balcan, devoted to the study of Christian unity, and it adorns the walls of the Institute for Oriental Studies in Rome, an inspiration for the Europeans and Asiatics who gather there to discuss plans for reunion.

The supreme pontiffs, particularly those of modern times, have been deeply interested in the reunion of our separated brethren. We need only recall the eloquent words of Pius XI and Pius XII and the fatherly appeals of Pope John XXIII. Our present Holy Father is already being called "The Pope of Unity" because of his interest in our separated brethren. He has asked the faithful to turn to Mary as the special patroness of this great intention. "Ours is a Marian age and it likewise becomes clearer day by day that the way for men to return to God is assured by Mary, that Mary is the basis of our confidence, the guarantee of our security, the foundation of our hope." He asked that prayers to Mary during the month of May should be for unity. "The most holy Mary is closely linked with the Church. She, in fact, 'persevering in prayer' together with the apostles awaited in the cenacle the coming of the Holy Spirit, who on the holy day of Pentecost gave the Church divine strength and made

GRAYMOOR FRIARS PHOTO

Our Lady of the Atonement. The Graymoor Friars have established a League of Prayer for Unity under the patronage of our Lady.

The Rev. Titus F. Cranny S.A., S.T.D., M.A., of Graymoor, N.Y., assistant director of the Chair of Unity Octave, has written many studies and articles on the question of Christian unity. The recently published volume, *One Fold*, was edited by him in collaboration with the Rev. Edward F. Hanahoe S.T.D., director of the Octave.

it possible for the Church to welcome to its bosom the multitudes of the peoples." On another occasion he spoke of "the house of the popes" as "the house of Mary," showing the constant love of the popes for the Mother of God and their trust in her as special protectress of the Church and defender of its unity.

We may consider briefly some other examples of papal devotion to Mary for the cause of unity. When consecrating Russia to the Immaculate Heart of Mary on the feast of SS. Cyril and Methodius, July 7, 1952, Pope Pius XII said: "We dedicate and consecrate all people in Russia to the Immaculate Heart, on confident assurance that through the most powerful protection of the Virgin Mary there may at the earliest moment be happily realized the hopes and desires which we together with you and with all of those of upright intention have for the attainment of true peace, fraternal concord, and rightful liberty for all.... We pray the same most loving Mother that

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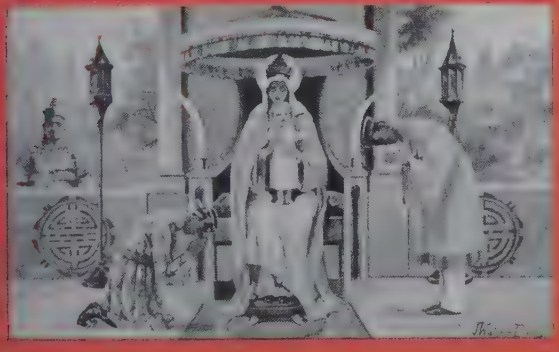
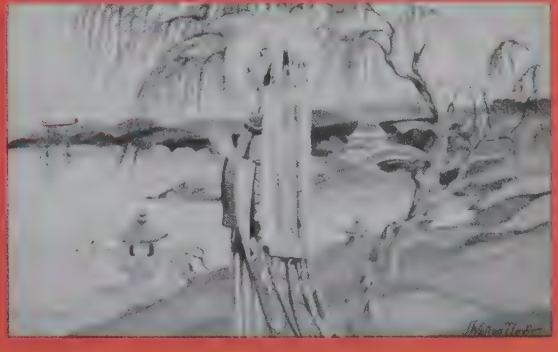
Our Lady of Indo-China



Our Lady of Japan



Devotion to Our Lady Among Anglicans

By J. Colin Stephenson

England's ancient shrine of Walsingham — nucleus for the revival of Marian devotion within the Anglican Church.

The reformation in England, for many reasons, followed a different pattern from that on the Continent, and much misunderstanding has arisen from trying to oversimplify the issues to fit in with an extreme Puritan or Anglo-Catholic point of view.

By the time Queen Elizabeth came to the throne, the average Englishman was so thoroughly tired of suffering persecution in one reign for what became the official "party line" in the next, that he was prepared to settle down to the *via media* with an unenthusiastic spirit and wait for the tide to change, which of course never happened. And so the Church of England was left with two conflicting points of view, the new Puritanism and the conservative Anglo-Catholicism, as uneasy bedfellows. It is the tension between these two elements, existing under a single hierarchy, which has been both the strength and the weakness of Anglicanism.

The Puritan objection to the doctrine of the invocation of the saints caused all direct invocation to be omitted from the official formularies of the Church of England; and during the brief span in which the Puritans were in the ascendant, they indulged in such a spree of iconoclasm that the traces of it are evident in almost every cathedral and church in the land. Their dislike was particularly focused upon the Blessed Virgin; and her shrines, images, and pictures were singled out for particularly drastic action.

And yet, almost at once the more conservative party tried to restore some of the things which had been destroyed. Dr. Thomas Owen, who had been chaplain to Archbishop Laud, restored the image of our Lady in the Virgin porch of the University of St. Mary at Oxford; and at Laud's trial, one of the charges was that he had caused this "idolatrous" image to be set up. It was said that men had been seen to doff their hats, pray, and bow before it, which seems to be evidence that there still remained a body of popular devotion to the Blessed Mother of God among the ordinary people of England.

Indeed, Anthony Stafford, while still an Anglican, published in 1635 a life of our Lady, call *The Female Glory,* which may compare with any devotional work of this kind in the tender extravagance of its praise and adulation of the Blessed Virgin; and this Marian production was published with an *imprimatur* from the Archbishop himself. There can be traced through the writings of various Anglican divines statements which reflect a very real devotion to the Mother of God. Bishop Andrewes, for instance, in his well-known *Preces Privatae,* speaks of her as "the most Holy, Immaculate, pre-eminently Blessed Mary, Mother of God, and Ever Virgin."

But perhaps it was in verse that Anglican divines gave the freest rein to Marian devotion. Such hymns as Bishop Ken's "Her Virgin eyes saw God Incarnate born," and Bishop Heber's "Virgin born, we bow before thee" are good examples of their guarded, yet nevertheless fervent, devotion. So embedded in the more conservative type of Anglicanism was this spirit, that even William Wordsworth, who can hardly be claimed as more than a nominal Anglican, was able to speak of our Lady as "our tainted nature's solitary boast."

All this devotion prided itself on its restraint, and also looked, and often spoke, with disapproval at what it would have called "Papist extravagance." But with the coming of the Oxford Movement and the Catho-

Ancient seal of the pilgrimage church of Our Lady of Walsingham.

lic Revival within the Church of England, this "extravagance" began to make itself felt, not only through the printed word, but even in the practice of Anglican churches which had been influenced by the Oxford Movement.

Such Tractarians as Dr. Pusey and Bishop Forbes were outspoken in their championship of the place of Mary in Christian theology, but they were very hesitant to put Marian devotion into practice; and devotional manuals of that time tended to print the Angelic Salutation, but omit the latter half with its direct invocation. Probably in their studies they would have had a tasteful reproduction of some Italian Madonna, but they would have hesitated in putting such a thing in their churches, and contented themselves with a depiction of our Lady in stained glass. As someone wittily remarked, "the Reformers threw the saints out of the door, and now they are creeping back through the window."

The second generation of Tractarians have sometimes been called the Ritualists; and they were very much concerned to reintroduce into the worship of the Anglican Church many of the things which they considered had been lost at the Reformation. Faced with a situation where so much had been lost, they looked to the Continent for the liturgical model of what they hoped their churches might become. It was not an altogether happy moment in liturgical customs for them to provide an example. So it was that the Marian devotion which took root in the Anglo-Catholicism of that time had a distinctly baroque flavor.

This, as may well be imagined, caused much anxiety and indignation among the episcopate and the staunchly Protestant laity of those times. The famous

LEON LEVSON PHOTO

Our Lady of Walsingham as first set up, 1922.

Anglo-Catholic churches of London, such as St. Alban's, Holborn, all had their shrine of our Lady, decked with lace, flowers, lamps, and candles. This was a development which the episcopate found very hard to stomach; and many visitations, both of bishops and archdeacons, were given over to a thinly veiled warning against ritualistic practice, and particularly to emphasis on "Mariolatry" as being something entirely alien to the Anglican spirit.

They were not greatly reassured by the somewhat frivolous way in which their admonitions were received. It is recorded that the much venerated Father Stanton, when showing the Bishop of London round St. Alban's, Holborn, upon his Lordship's pointing in surprise to the money box for votive candles, said: "If you put in half a crown, she will probably wink at you."

LEON LEVSON PHOTO

Approach to the Anglican shrine of Our Lady of Walsingham.

But meanwhile a perceptible change was taking place in the more moderate stream of Anglicanism; and this was particularly evidenced in the most popular form of extra-liturgical devotion practiced by the Anglicans, namely hymn singing. The popular collection of hymns, *Ancient and Modern,* contained such a hymn as "Shall we not love thee, Mother dear?", set to a tune which commended it even to those who might not be in sympathy with its sentiments. The later and more advanced publication, *The English Hymnal,* contained hymns with direct invocation, for instance, "Jesu's gentle Mother, make thy supplication."

The revival of religious communities within the Church of England had a great effect on Marian devotion. Their private chapels had a greater freedom than parish churches; and they developed in their devotional life an emphasis on the feasts of and devotions to our Lady contained in the *Roman Missal;* for, they found that the *Book of Common Prayer* never evisaged the possibility of religious communities and was not suitable for their use.

In 1901 Archdeacon Wirgman published a book entitled *The Blessed Virgin and All the Company of Heaven,* which had a preface by Canon Knox Little. It had a good deal of influence among thoughtful people of all shades of churchmanship in the Anglican Communion. As early as 1880, a Marian society called the Confraternity of the Children of Mary had been founded; and early in the next century, the League of Our Lady was founded under the presidency of the late Lord Halifax, who was a great leader among Anglo-Catholics throughout his long life. These societies both had the express aim of promoting devotion to our Lady within the Anglican Communion.

In 1922 there was an event, not much noticed at the time, which proved to be a milestone in the revival of Marian devotion in the Church of England. The young vicar of Walsingham, a small village in Norfolk which had been before the Reformation the most famous shrine of our Lady in England, had a copy of the image, depicted on the old priory seal, carved and set up in the Guilds Chapel of the lovely old medieval parish church.

Pilgrimages began again, small at first, but growing larger, and finally attracting so much notice that the Bishop of the diocese was heckled about it by some Protestant peer in the House of Lords. The Bishop directed that the image be removed; and re-

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SEVEN MAJOR APPARITIONS

OF THE NINETEENTH AND TWENTIETH CENTURY

In the convent of the Sisters of Charity, Rue de Bac, Paris, our Lady appeared to a novice, Sister Catherine Labouré, three times during the year 1830, in July, November, and December. On November 27, Sister Catherine saw our Lady standing on a globe, and holding in her hands another globe topped by a small cross. This globe disappeared, and our Lady held her hands stretched out, her fingers covered with shining rings and precious jewels. She was surrounded by an oval tableau, on which were written in golden letters: "O Mary, conceived without sin, pray for us who have recourse to thee!" Then Sister Catherine saw an M surmounted by a cross and standing on a bar, beneath which were two hearts, the Sacred Hearts of Jesus and Mary. A voice said to her: "Make a medal after this model. Those who carry it with piety will receive great graces." A few days later, in December, there was a similar apparition. And the following year (1831), Sister Catherine had two more visions of the medal, in March and September. Then, finally, the first medal of the Immaculate Conception was struck; and so many miracles were wrought by its pious use that it received the name of the Miraculous Medal. Two years later, an ecclesiastical court of the archdiocese, after nineteen sessions, declared the apparitions as well as the miracles genuine. The Holy See has instituted a special feast of the Manifestation of the Immaculate Virgin under the Title of the Miraculous Medal (November 27). Sister Catherine Labouré was beatified in 1933 and canonized in 1947.

Our Lady of La Salette

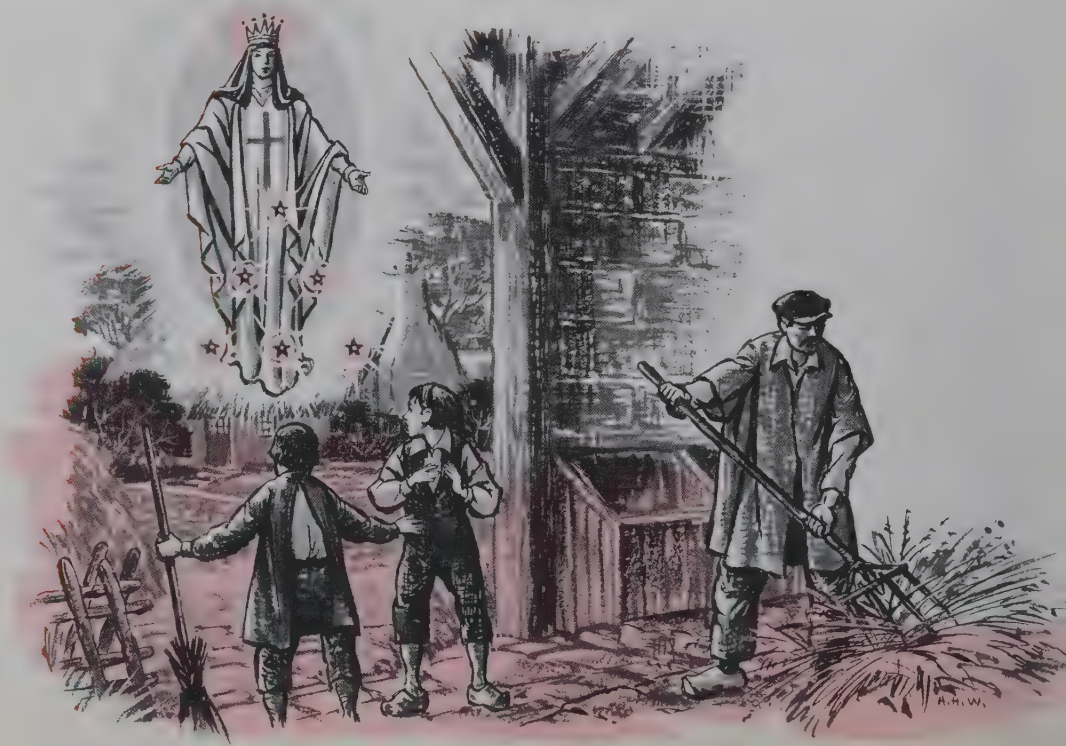
The day was September 19, 1846, Ember Saturday and the eve of the feast of the Seven Dolors of Our Lady. Two children, Maximin Giraud, 11, and Mélanie Mathieu-Calvat, 15, were herding some cows on a mountain slope about four miles from the village of La Salette in southeastern France. First they saw a brilliant globe of light. The globe seemed to divide and there appeared the form of our Lady seated on a rock on the floor of a dried-up stream. She was weeping bitterly. Our Lady, surrounded by light, stood up, bade the children come near, and gave them a message "for her people." They were offending her Son by violating the commandments of God and the Church, especially by swearing and blaspheming the Holy Name, by non-observance of the Sunday and the Lenten fast. She predicted dire chastisements in the form of a great famine due to failure of the potato and wheat crops and a grape disease — which actually occurred shortly. "If my people will not submit," she said, "I shall be obliged to let go of my Son's hand which is so strong and heavy that I can no longer restrain it . . . . If the people are converted, the very rocks and stones will turn to heaps of grain." Afterwards people found that the dry spring of the stream, where our Lady appeared, had burst forth and was flowing freely down the mountainside. Many miracles took place when this water was put to pious use. All over France, in as many as eighty places, canonical commissions gave judgment that the cures were miraculous; and in 1851 Pope Pius IX declared the apparition of Our Lady of La Salette to have been a true one. A basilica was built; an archconfraternity was erected; and a new congregation of priests, the Missionaries of Our Lady of La Salette, was founded.

Our Lady of Lourdes

During the five months from February 11 to July 16 in the year 1858, the Blessed Virgin appeared eighteen times to fourteen-year-old Bernadette Soubirous at the grotto of Massabieille near the town of Lourdes in southernmost France. At some of the apparitions our Lady spoke to the girl. Once she said: "Pray to God for sinners!" Another time she repeated three times the word "Penance!" or "Penitence!" Twice she told Bernadette: "Go and kiss the ground as a penance for sinners!" On the feast of the Annunciation, March 25, she complied with Bernadette's repeated request to reveal who she was, by saying: "I am the Immaculate Conception!" It was on February 25, that Bernadette, at the bidding of our Lady, discovered the spring in the grotto, which to the present day has produced a constant flow of water totalling some 25,000 gallons daily. Thousands of astounding cures have been effected by the prayerful use of this Lourdes water. In answer to our Lady's request for a chapel and processions, a triple basilica has been built over the grotto, and a huge underground church nearby; and daily two processions are held at the famous shrine. After a painstaking and thorough investigation lasting three and a half years, the Bishop of Tarbes made an official declaration, stating that the eighteen apparitions of Our Lady of Lourdes are "invested with every character of truth." Since then the Holy See has repeatedly given its approval to the Lourdes shrine, the latest being the encyclical which Pope Pius XII addressed to the hierarchy of France in 1957. Bernadette was beatified in 1925 and canonized in 1933. The feast of Our Lady of Lourdes is observed on February 11.

Our Lady of Pontmain

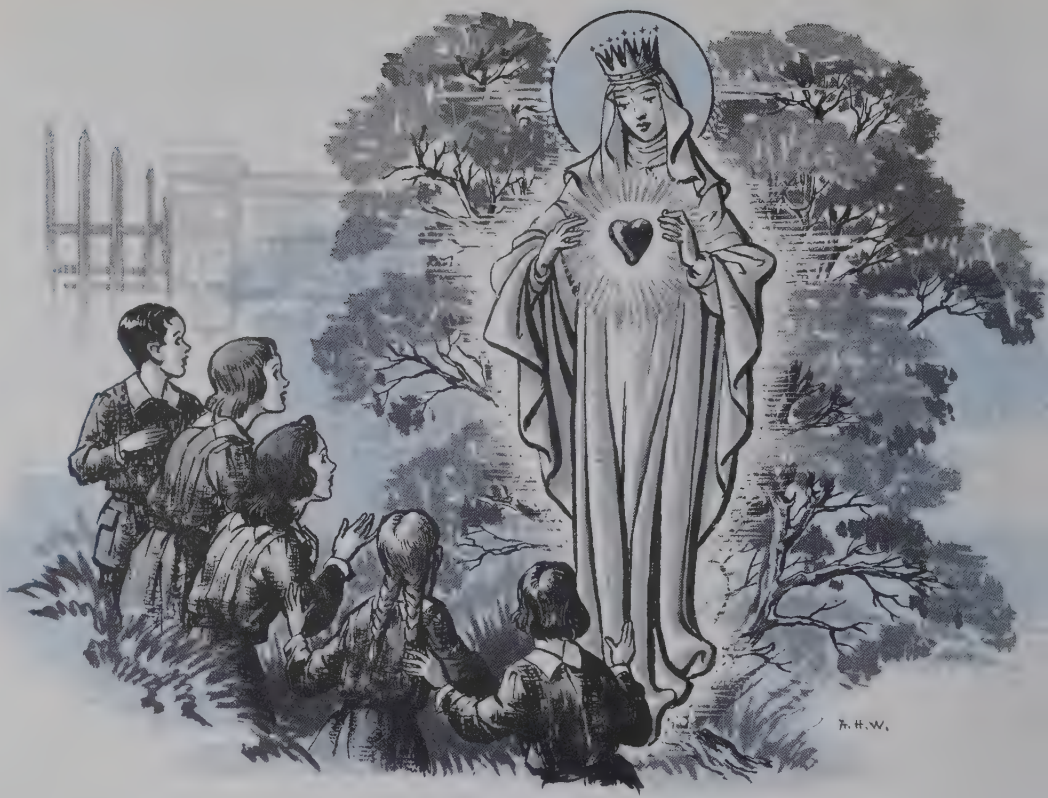
Shortly before the end of the Franco-Prussian War, our Lady was seen in the sky by five children at the village of Pontmain, on the border between Normandy and Brittany, in Mayenne, Northwestern France. Eugene and Joseph Barbadette, 12 and 10, were helping their father cut up some fodder in the barn on the evening of January 17, 1871. From the door of the barn, Eugene saw our Lady in the sky just above the house of a neighbor. When Joseph joined him, he too saw our Lady; and the apparition continued for some time. Three other children came (Francoise Richer, Jeanne-Marie Lebossé, Auguste Friteau); and they also saw the apparition. Our Lady was clothed with a blue dress, which was covered with stars; and she wore a crown over a black veil. A red cross appeared on her breast, and then an oval band of deepest blue all around her. Our Lady did not speak, but a long streamer began to unroll at her feet, and on it the children read her message: "But pray, my children .... God will soon answer your prayers ... My Son allows himself to be moved in compassion." Although the grown-ups who were present did not see our Lady, some sixty persons saw the triangle of stars, within which the apparition was visible to the children — stars which did not correspond to any of the constellations; and they also saw the white cloud which finally blotted out the space between the three stars when our Lady disappeared. Pontmain became a center of pilgrimages. After a formal inquiry and consultation with the Holy See, the Bishop of Laval formally pronounced the apparition to have been a true one and authorized the cult of Our Lady of Hope of Pontmain. Following another severe inquiry, begun in 1920, Pope Pius XI granted a special office and Mass of Our Lady of Pontmain shortly after he succeeded Pope Benedict XV in 1922.



Our Lady of Fatima

During the First World War, on Sunday, May 13, 1917, Lucy dos Sandos, 10, and her cousins Francis and Jacinta Marto, 9 and 7, were tending their sheep in a valley of central Portugal known as Cova da Iria. It lay within the parish of Fatima which comprised a group of hamlets less than a hundred miles north of Lisbon. Soon after the midday Angelus, the children were startled by two blinding flashes; and then they saw, resting on the foliage of a little evergreen oak, a dazzling globe of light, and in the center of it the figure of our Lady. She showed them her Immaculate Heart, surrounded with thorns, afflicted by the sins of the world, and asked for reparation and penance. She also requested them to come back every month on the thirteenth until October. This they did; and each time our Lady appeared to them, except on August 13, when they were locked up in jail. But six days later they saw our Lady at another pasture called Valinhos. On June 13, our Lady asked Lucy to pray the Rosary every day. On July 13, she taught the children a little prayer which they were to say after each decade, and requested the consecration of the world to her Immaculate Heart and the Communion of Reparation on the first Saturday of each month. At the last apparition, on October 13, a crowd of at least 50,000 witnessed the great miracle of the spinning of the sun; and the Blessed Virgin told the children that she was Our Lady of the Rosary. "Men must change their ways," she said, "not to offend our Lord, who is already greatly offended. They must say the Rosary and do penance for their sins." After an investigation by a canonical commission which lasted for about ten years, the Bishop of Leiria in 1930 proclaimed the apparitions of Fatima worthy of credence and officially authorized the cult of Our Lady of Fatima. A basilica has been built, and in front of it a vast asphalt-paved plaza capable of accommodating a million persons.

Our Lady of Beauraing



Beauraing is a village in southern Belgium, a short distance from the French border. Here our Lady appeared no less than 33 times to five children, four girls and one boy, between November 29, 1932, and January 3, 1933 (the 75th anniversary year of the apparitions of Lourdes). Of the children, three belonged to the Voisin family, namely, Férnande, 15, Gilberte, 13, and Albert, 11; the other two were members of the Degeimbre family, Andrée, 15, and Gilberte, 9 1/2. The apparitions took place near a school conducted by the Sisters of Christian Doctrine; and in all except the first four, our Lady appeared on the lowest branch of a may tree just inside the garden fence beside the road. On the last three days of the year, the Blessed Virgin revealed to the children a Heart of Gold surrounded by an aureole of intense light; and so Our Lady of Beauraing is also called Our Lady of the Golden Heart. On December 17, our Lady asked that a chapel be built. On the 21st, she declared: "I am the Immaculate Virgin." On the 30th, she said: "Pray! Pray very much!" On January 3, the last time she appeared, she said to Andrée: "I am the Mother of God, the Queen of Heaven .... Pray always!" And to Gilberte Voisin: "I will convert sinners." Amazing cures and numerous spiritual conversions followed. During the first year after the apparitions, no less than two million pilgrims came to Beauraing. After ten years of scrupulous investigation by theologians, doctors, and scientists, the Bishop of Namur, on February 2, 1943, issued a decree authorizing the cult of Our Lady of Beauraing. The Holy Office in Rome had given its approval the previous year on December 7. A chapel has been built; but the spot where most of the apparitions occurred is quite undisturbed. The recognized figure of Our Lady of Beauraing is enshrined in the open air, immediately beneath the boughs of the tree where the children saw her.

Less than a fortnight after the last of the apparitions of Beauraing, our Lady appeared at Banneux, another hamlet in Belgium, ten miles east of Liége. At this time, prayers and novenas were being offered up all over Belgium for a right judgment on Beauraing. At Banneux they were making a novena which was to end on January 16. On Sunday evening, seven o'clock, January 15, eleven-year-old Mariette Beco was looking out the window into the cold and dark garden of her home. It was there that she saw our Lady, girded with a blue cincture. She was smiling and beckoned her; but Mariette's mother did not allow her daughter to go out. On January 18, at the same hour, the girl went out into the garden before her parents could stop her. She saw our Lady for the second time, and followed her to a spot where a small brook flowed into a ditch by the roadside. "This spring is set apart for me," our Lady said to the child. The following evening there was a repetition of the same apparition and walk to the brook; and our Lady said: "I am the Virgin of the Poor!" Five more apparitions followed, eight in all. At the last, on March 2, the Blessed Virgin said: "I am the Mother of the Saviour, Mother of God! Pray hard!" Banneux, like Beauraing, became a great center of pilgrimages. A chapel was built; and the spring was enclosed. There have been many cures and conversions. For several years Mariette was subjected to every conceivable test. An ecclesiastical commission gave a unanimous verdict holding the apparitions to have been genuine; the Holy See has issued rescripts of approval; and the Bishop of Liége wrote a pastoral letter in 1942, authorizing the cult of Our Lady of Banneux, Our Lady of the Poor.

Mary Versus

Is the world standing on the threshold of a time when the East will not only be converted from Communism — but will even exceed the West in its appreciation of spiritual values?

It is a proof of man's immortality that he is never happy in the present. "We look before and after and pine for what is not." All man's hopes of a better world, even his plans for socialist Utopias, spring from a divine discontent. Poets and philosophers have been haunted by dreams of a Golden Age from the time of Virgil, who wrote at the beginning of the Christian era: *Magnus ab integro saeclorum nascitur ordo,* to Shelley, who sang: "The world's great age begins anew, the golden years return."

Discontent sometimes reached a very low level of cynicism and despair in the pagan heart. There are the two classical expressions of Horace and Juvenal:

Marxism

By Liam Brophy

Aetas parentem peior avis tulit, nos nequiores, mox daturos Progenium vitiosorem. (Our fathers' age, worse than that of their ancestors, has begotten us, spawn.) *Nonne aetas oritur peioraque secula ferri/ Temporibus quorum sceleri nom invenit ipsa/Nomen et a nullo posuit natura metallo?* (Is not a new age arrived worse than the iron one, for whose baseness not even nature has found a name, nor a metal to call it after?) There are times in human history when the Golden Age seems to recede beyond recall, but the spirit of man never loses hope in recalling or remolding it.

While the poets dreamt of this Golden Age, the

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Our Lady of Iviron, the first pilgrim virgin, an icon still venerated in Moscow, is really only a copy of the original in the Monastery of Iviron on Mount Athos in Greece.

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thinkers – and in modern times, the sociologists – have been making blueprints for its realization. The building of utopias, which was once the rare occupation of rare minds, has become almost an industry of our day. The older utopias, Plato's *Republic,* Campanella's *City of the Sun,* Bacon's *New Atlantis,* and St. Thomas More's classic *Utopia,* acknowledged that the evils and imperfections of the society in which they were written came from man's own evils and imperfections. But our modern utopias, Cabet's *Icaria,* Bulwer Lytton's *The Coming Race,* Howell's *Altruria,* Bellamy's *Looking Backward* (a vision of Socialist America in A.D. 2000), Wells' *Modern Utopia,* Noyes *Oneida* (also laid in America), all assume that we have merely to change man's environment to make him better, that the faults of our world lie external to man. The most daring experiment in the practical application of utopian principles has been made in the U.S.S.R. and the Soviet-dominated countries. But, it is a notorious fact that no peal of laughter ever breaks through the Iron Curtain. Writers who were fascinated by Sovietism for a while, and who returned to sanity and our way of life, have commented on the utter joylessness of Communist countries. Thus Koestler in *Scum of the Earth* wrote: "... this is our unique and ultimate war aim: to teach this planet to laugh again. At the moment we are still howling like dogs in the dark. I wish the time for laughter had come."

Spengler, one of the most popular and intriguing, though not the most profound, of modern philosophers, gave a detailed description of "the winter of our discontent" in his monumental *Decline of the West.* He noted the domination of a cultured aristocracy by a moneyed bourgeoisie; the victory of industry and finance over agriculture; the concentration of social, economic, and political power in vast megalopoles, or world-cities, that drain off the vital plasm of the rural areas and dry it up in the sterile dust of the city proletariat; the replacement of quality by quantity, of taste by vulgar ostentation, of beauty by utility, of culture by mere cleverness; the vaunting of materialism over spirituality, of science over art; the cults and fads of *Weltschmerz;* the decay of the family; the contempt for tradition; the absence of inspiration in the arts and literature and its replacement by technical tricks; and, in general, the almost total absence of that inner vitality we associate with health in men as in civilizations.

Spengler's book became popular because it expressed the feeling of depression and defeat that followed World War I. The period was also a favorable one for socialists and communists who, as children of this world, are decidedly wiser in their generation than the children of light. On the ruins of the old world, as he conceived it, Lenin began to work out the Marxist millennium and to "clear the ground" through violence, bloodshed, and cruelty in the year when our Lady appeared at Fatima, 1917. It will be recalled that our Lady made special mention of Russia in her message and foretold its ultimate conversion. It appears, then, that the future of Russia is linked to the Golden Age of Mary which seems to be dawning even now. The enemies of our Faith and way of life anticipate that the coming era will be the Age of Marxism; but we believe it will be the Age of Mary. If we look back over the advances of socialism and communism in the past two centuries we will be struck by the significance of that promise uttered in Scripture which says that the serpent shall lie in wait for Mary's heel. Mary has met every advance of communism, step by step.

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Russians rest in front of the chapel which enshrines the "Holy Well" of Sargorsk near the church of Uspenski Sobor. (Death of the Mother of God Cathedral). This is a Russian Orthodox religious center about 60 miles from Moscow.

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Women wait patiently with milk cans in their hands for a chance to draw water from the "Holy Well" of Sargorsk. Older women remember and observe the one-time custom established centuries ago.

The list of apparitions of our Lady that have taken place since the beginning of the last century is significant: 1830, Our Lady of the Miraculous Medal; 1836, Our Lady of Victories; 1846, La Salette; 1858, Lourdes; 1871, Pontmain; 1876, Pellevoisin; 1917, Fatima; 1932-1933, Beauraing; 1933, Banneux. As we read the accounts of the apparitions it appears that our Lady's utterances become more specific with each occasion, so that they appear to be strategic stages of an unfolding divine plan in the war between the forces of Light and Darkness. In 1832, that is, between the apparition of Our Lady of the Miraculous Medal and Our Lady of Victories, Pope Gregory XVI promulgated the encyclical *Mirari vos.* This encyclical condemned in advance the social theories that were later to become the dogmas of Marxism: the sovereignty of the people without reference to God, the "dictatorship of the proletariat"; the exclusion of religion from the affairs of state, and the subjugation of the Church by the state.

Gregory XVI died in 1846, and was succeeded by Pius IX, in that same year of memorable events. The great Catholic counter-offensive against communism began with this severely-tried Pontiff. His letter, *Qui Pluribus,* made the Church's attitude very clear by its condemnation of "that infamous doctrine of so-called communism which is absolutely contrary to the natural law itself, and which, if once adopted, would utterly destroy the rights, property, and possessions of men, and even society itself." In that same year (1846) our Lady appeared at La Salette, while Marx and Engels were working on the *Communist Manifesto,* to be published two years later. Again, in that same year, the Council of Baltimore chose our Lady Immaculate as Patroness of the United States of America. The first decree of the Council stated: "The Fathers, with eager desire, with acclamation and unanimous accord, have chosen the Blessed Virgin Mary, conceived without sin, as Patroness of the States of Federal America; imposing, however, no obligation to hear Mass and abstain from servile works on the feast itself of the Blessed Mary's Conception." It was exactly a century

CONTINUED ON PAGE 100

The Family

By the Staff of Family Theatre

On a windswept hillside near the coast of Ireland several years ago, a husky, ruddy-faced priest knelt in prayer, his fingers moving the beads of his Rosary. Praying with him were more than 20,000 of his fellow countrymen. They came from every walk of life. There were farmers, doctors, lawyers, clerks, housewives, children – lots of children. There were shopgirls and university students. There were soldiers, policemen, and civil servants. There were weatherbeaten fishermen – two hundred of them – from the island of Aran in Galway Bay.

When the Rosary – recited in Gaelic – was finished, the priest climbed to his feet and addressed the crowd.

"You who travel by donkey cart," he said, "you who walk with your basket of turf on your back for miles, remember that I, too, travel with a pack on my back."

There was a moment of silence while his eyes swept the multitude. Then, in a voice hoarse with emotion, he continued: "I am no great personage at all. I am only our Lady's peddler. I peddle the Rosary."

From one end of the globe to the other, from Boston to Bombay, from Chicago to Capetown, from Melbourne to Madrid, Father Patrick Peyton, a priest of the Congregation of Holy Cross, has carried on a crusade which has brought millions of men, women, and children to their knees in family prayer. For more than thirteen years, through the medium of radio, the message that "the family that prays together, stays together," has gone out unceasingly.

For twelve years, at public gatherings such as the one just described, people of every color and creed have heard our Lady's plea "to pray . . . pray the Rosary" repeated with undiminished fervor.

For nine years on television, dramatizations of the mysteries of the Rosary and professionally-presented motion pictures and documentaries of universal appeal – all centered around the power of family prayer and the need for family participation in it – have been shown with telling impact.

The total effect of this crusade is that more than ten million families have officially pledged themselves to carry our Lady's banner and by their prayers and example help bring suffering and confused mankind back to Christ through the intercession of his Blessed Mother.

Even more important than these figures, the real story of the Rosary Crusade is the transformation it has wrought in the everyday lives of those who have reached out to take our Lady's hand.

"I am not a Catholic," a lady wrote to Father Peyton, "and, of course, in my church the Holy Mother of God is not often mentioned. So, I prayed to her and asked her to make herself known to me – and how wonderfully she is doing it. I feel she is leading me ever so gently to your Faith. . . ."

"I am a lapsed Catholic," wrote another, "but in listening to your Lenten dramatizations of the Sorrowful Mysteries of the Most Holy Rosary, I have been inspired to return to the Church."

In Japan, a little pagan girl, after hearing Father Peyton talk, volunteered, "I will begin to say the Family Rosary alone."

In 1954, a pastor in the midwest told Father Peyton he had been working on one of his parishoners for thirty years to get him to come back to the sacraments. "My thirty years of effort seemed to make no impression," he said. "But the Family Rosary Crusade did. This man I speak of has come back to the regular practice of his Faith."

In case after case the power of prayer and devotion to Mary has accomplished the seemingly impossible. "During the five weeks of the campaign in my diocese," one bishop declared, "Father Peyton has admirably intensified Christian life among my people . . . The Rosary-action is the most beautiful and the most precious grace our diocese ever received."

Rosary Crusade

The remarkable Marian Crusade of Father Patrick Peyton — who is convinced that "the family that prays together stays together."

Father Peyton chats with a group of children at one of the rallies in India in 1955 and explains the Rosary to them.

At the Machakos Rally in Africa on June 18, 1955, Father Peyton blesses Rosaries for some of those who attended the gathering.

Part of the vast crowd which gathered at the Baltimore Rally, October 14, 1951, to listen to Father Peyton's message.

As recently as September, 1959, when Father Peyton went to South America to organize a campaign there for the showing of the Rosary films, he was instrumental in clarifying for one influential member of the press the real nature of his program. In answer to the question, "Why don't you do something to alleviate the sufferings of the poor instead of merely stressing spiritual solutions?" Father Peyton explained:

"These poor people are made of body and soul. I have come to help their soul. Let the government and others help their body. If I can strengthen these people spiritually, if I can get them to say the 'Our Father' and mean it, their petition of asking God to 'give us this day our daily bread' will also help them insofar as their bodily needs are concerned."

The reply impressed the journalist. In the next issue of his paper there appeared a photograph of Father Peyton and a glowing endorsement of his work.

Similar testimony to the work of the Rosary Crusade showed up recently in Japan, after an outdoor rally in the city of Fukuoka attended by more than fifteen hundred priests, sisters, and lay persons — among the latter both Catholics and pagans alike. Person after person publicly testified to the effect that the magnificent demonstration of faith and devotion had on their spiritual convictions.

"I am not a Catholic," one schoolboy wrote, "and until now I have had little interest in Mary. I feel ashamed. I want to become like Mary."

Wrote another: "I did not believe in the Christian religion at all, but if what Father Peyton says is true, then I must believe."

The story of the World Rosary Crusade and of Father Peyton's participation in it has its beginning in Carracastle, County Mayo, Ireland, where Father Peyton was born. He was one of nine children and from his earliest years he knew what it was to get on his knees and raise his mind and heart to God.

The "Fifteen Mysteries of the Rosary" films were shown to record-breaking audiences in the downtown theatre of Madrid, Spain, during Holy Week, 1959.

"In our village," he says, "the custom of saying the family Rosary was a daily habit. Our family was just one of many that gathered every evening to say the beads."

Not all of the villagers, unfortunately, were conscientious in their prayers. The head of one family — and, incidentally, young Peyton's employer — happened to be a guest in the Peyton home one evening and the fact of his spiritual "omission" arose. With a zeal hardly less moving than he carries with him today, young Peyton conducted a brief, hard-hitting campaign to bring his employer to his senses. He explained in detail the graces that he and his family were missing. And he won his point. It was the first of his many successful Rosary crusades.

It was not, however, the immediate prelude to his priestly career. Due to poor school grades, his desire to be a missionary priest in Africa remained unfulfilled. Unhappy and not quite sure he was doing the right thing, he left Ireland with his brother, Tom, and came to the United States, to Scranton, Pennsylvania, in 1928. In Scranton he joined his three sisters who had arrived some time before.

In America, Pat's immediate ambition — he was only 19 at the time — was to go into real estate, "make a million dollars," marry, and raise a large family. To strike a compromise between his still strong leanings towards a religious vocation and his wordly aims, he determined that all of his sons-to-be would become priests, all of his daughters, nuns.

The first job to be offered him was that of sexton in St. Peter's Cathedral. He promptly turned it down, reasoning that it might be a subtle inducement to lead him to the seminary. He took one as a day laborer instead — but not for long. In a short time he was at St. Peter's, working. "During those quiet hours around the altar," he recalls, "I answered God's persistent call to be a priest. Imagine my surprise and

The Nativity scene from the motion picture series, "The Fifteen Mysteries of the Rosary," a full-length dramatization in living color, produced in Spain by Hollywood and Spanish actors.

The Family Rosary Rally at Malaga, Spain.

pleasure when I found out that my brother, Tom, was even then contemplating the same call."

The timing of the decision, coming when it did during a mission that was being held at St. Peter's by four Holy Cross Fathers, opened doors that young Pat thought might be locked forever. The mission priests were sympathetic to the religious aspirations of the two brothers. Through their efforts the young men were accepted by the Congregation.

The next eight years were happy ones for the young seminarians, marred only by the death of their father which occurred when they were nearing the end of their studies. Then came February of 1939 and "all the castles I had been building" — the words are Father Peyton's own — "came crashing to the ground." He was stricken with a severe case of tuberculosis and was advised either to resign himself to an early death or submit to three major operations that might possibly halt the spread of the disease.

Lying in his hospital room, young Peyton looked out on a future that seemed hopeless. First studies, now ill health had conspired to stop him short of his goal. Even if he cheated death, there was small likelihood of his ever serving at God's altar.

At this climactic moment in his life, the prayers of his sister, Nellie, who had died a year before, bore fruit. She had prayed unceasingly for his ordination and that of his brother. She had, in fact, made a vow never to marry if only they would be permitted to become priests.

The knowledge of his sister's sacrifice gave Pat heart. So did the realization that his mother was beseeching Heaven for his success. "Your mother's constant prayer," wrote his aunt, "is that all your sufferings should come upon her and that you would get well and be able to continue your studies."

CONTINUED ON PAGE 116

Finally, young Peyton received a visit from Father Cornelius Haggerty C.S.C., who told him bluntly: "Pat, you have a choice. You won't need those operations. Your good Irish mother has given you of her great Faith. Mary, your Heavenly Mother, can do a whole lot better than break your back to cure you. All she has to do is go to God, her Son, and say, 'I don't want Pat to have those operations' and you will not have them. Mary, in a sense, is omnipotent. Her power of intercession is unfailing. She is a woman and she likes to be talked to. So — talk to her, Pat. Talk to her!"

As is fairly common knowledge by now, Pat did talk to Mary. He talked to her with all the fervor at his command and redoubled his efforts when word came that his mother had passed away. Others talked with him. Masses, Rosaries, prayers, and novenas rose in a mighty tide of supplication.

With Mary's help, the message got through. From a wasting invalid, Pat rose from his sick bed, completely cured. He has stayed hale and hearty ever since. And, of course, very grateful. "Because of our Lady's motherly care and help during that great crisis," he says, "I felt I owed her a debt of gratitude I could never repay."

On June 15, 1941, at the Church of the Sacred Heart, Notre Dame, Indiana, Tom Peyton was ordained. By special dispensation from Rome, Pat was

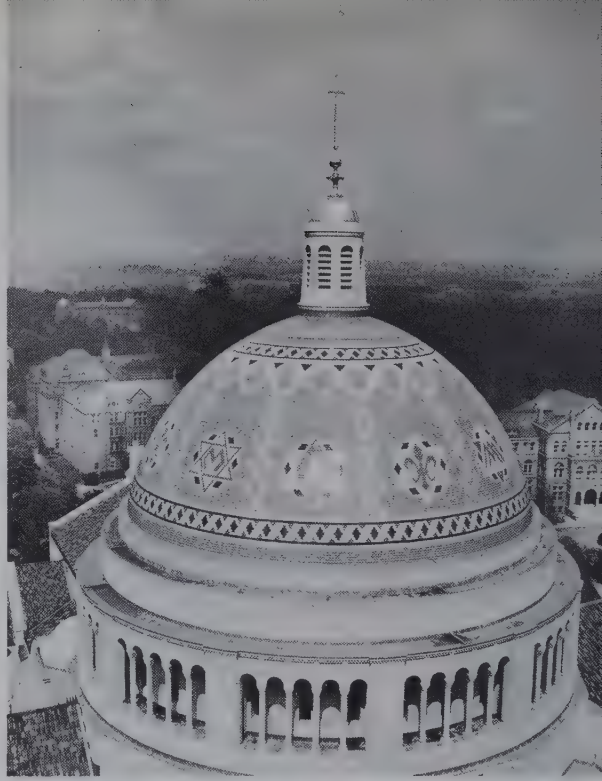
The National Shrine of the Immaculate Conception

A Picture Story

(All of the 31 pictures on this and the following eight pages are Reni Photos)

Dedicated on November 20, 1959, the National Shrine of the Immaculate Conception in Washington, D. C., is a magnificent monument and worthy symbol of the consecration of the United States to Mary Immaculate. It was in 1846, eight years before the definition of the dogma of the Immaculate Conception, that the bishops of the United States chose Our Lady under this title as the special Patroness of our land. The cornerstone of the Shrine was laid by Cardinal Gibbons in 1920. By 1931 the north crypt, containing the beautiful lower church, was completed. Then followed a long halt because of the Depression and World War II. After the bishops of the country had made an appeal for the needed funds in 1953, the construction of the exterior superstructure was begun in the summer of 1955. The thirty-nine million Catholics of the United States responded generously; and the Knights of Columbus donated one million dollars for the bell tower. After four years of building, the exterior of the church and the tower are now complete. Most of the interior work still remains to be done.

Romanesque-Byzantine in design, the Shrine has a massive stone cupola, roofed with polychrome tile, blue, red, gold, and white. This cupola is 108 feet in diameter at its base; and the cross on top of it rises 237 feet into the sky. The interior height of the dome is 159 feet; and the diameter of the interior is 89 feet. Between the interior and exterior domes, an electronic carillon, the gift of the late Cardinal Stritch of Chicago, will be installed. The great dome, surmounting the crossing of the nave and the transepts, and the smaller domes over the nave are brought together with the massive walls by triumphal arches resting on mighty pillars. New techniques were applied to age-old practices; and work that once took decades and even centuries was completed within a few years. The view given here is from the campanile or bell tower. In the immediate background are buildings of the Catholic University of America.



On the preceding page the north and east sides of the Shrine are shown. Here is a view of the west side and the campanile. Like the dome, the campanile, called the Knights' Tower, is an outstanding landmark in the nation's capital. Including the elevation on which it stands, it is only a few feet lower than Washington's monument. Rising to a height of 329 feet, it is four feet higher than the famous campanile of St. Mark's in Venice. With an outside length of 459 feet and a width of 240 feet at its widest point, the Shrine is the largest Catholic church in the United States and the seventh largest in the world. After all the pews have been set up, the Shrine will have a seating capacity of 3,000, and, including standing room, a total capacity of 6,000.

Dominating the outside wall of the apse (north side) is a huge statue of Mary Immaculate as Queen of the Universe, sculptured by seventy-six-year-old Ivan Mestrovic. Built like the great cathedrals of Europe, the Shrine has no skeleton of steel beams. In fact, it does not contain any structural steel, but is constructed entirely of masonry, brick, stone, and tile. Thus far, more than 350 carloads of limestone, 60,000 cubic feet of granite, and more than ten million common bricks and one and a half million face bricks have been used in the construction of the edifice. Eleven chapels which will be exterior projections from the upper church and ten lateral chapels off the nave still remain to be built. The interior walls of the upper church must still be lined with marble. Its seven domes as well as the chapels and walls of the apse, except its upper north wall, must still be covered with mosaics. Twenty altars remain to be erected, and some thirty statues to be sculptured. Eventually also a gallery will be built around the inside walls, some thirty feet from the floor; and an elevator from the crypt to the gallery will be installed.

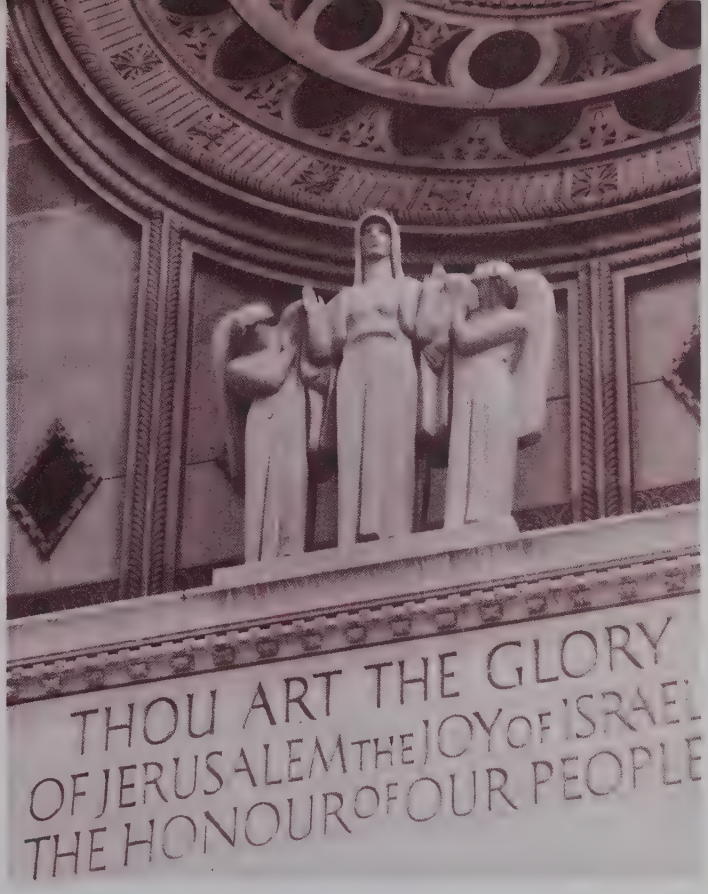
The impressive façade, framing the front entrance (south side), includes a heroic statue of Mary Immaculate with two kneeling angels paying her honor. This too is the work of Ivan Mestrovic. The tympanum over the main entrance, depicting the Annunciation in bold relief, and other carved symbols and ikons develop the theme of Mary as the Mother of Christ the Redeemer. The organ which is being constructed in the loft above the entrance at the cost of a quarter million dollars will be one of the largest in the country. Its more than 10,000 pipes range in size from less than an inch to giants more than three stories high. It will be a memorial to deceased service chaplains and other members of the United States armed forces.

When the first Catholic settlers arrived in Maryland in 1634, they fulfilled a promise they had made at sea during a violent storm and consecrated their home in the New World to the Immaculate Conception, thus making it the New Dowry of Mary Immaculate. The landing in Maryland is depicted on the east porch.

On this page and the next are pictures of some of the 137 separate pieces of carved sculpture which are found on the exterior of the Shrine. Besides numerous statues, there are more than 40 relief figures and a score of Scriptural inscriptions. The statue of St. Patrick is in a niche on the northwest wall; that of St. Brigid, on the north apse wall.

The stone tympanum on the outer west wall depicts Mother Elizabeth Ann Seton as engaged in teaching at Emmitsburg, Md. She founded an American community of Sisters of Charity in 1809. It is expected that her cause of beatification will soon be completed.

St. Charles Borromeo, and St. Pius X (below), are on the east porch; St. Francis of Assisi and St. Frances Cabrini (first American citizen to be canonized), on the west porch.

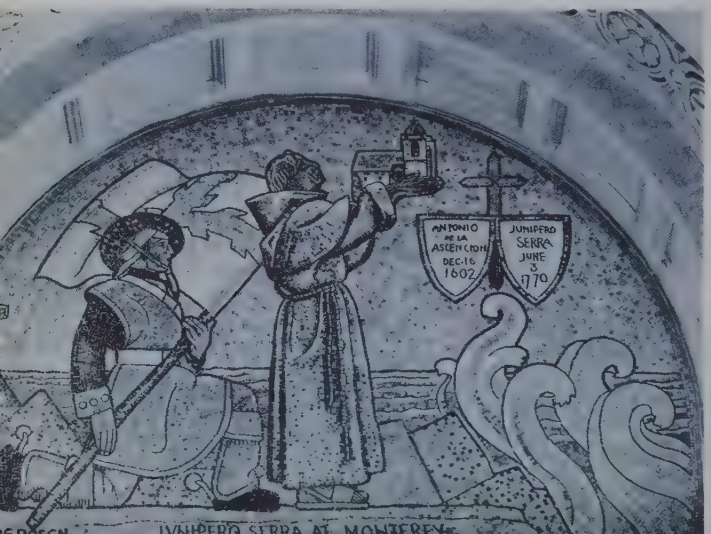


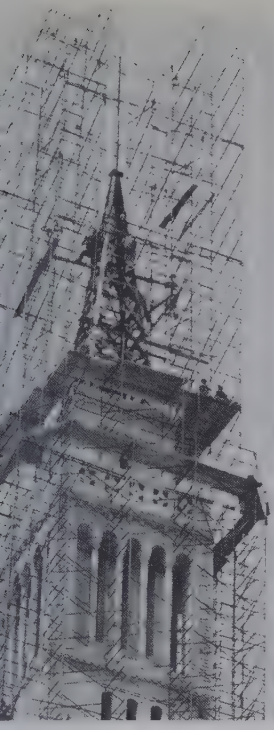
Heroic statue of Mary Immaculate and two angels paying her homage (by Ivan Mestrovic) stand over the front (south) entrance.

Workers assemble the large mosaic for the sanctuary wall. Its dimensions are indicated by the size of the letters compared with that of the men.

The huge colorful mosaic covering the entire wall of the upper apse (north side) depicts Christ the King. It is the work of John de Rosen, and was completed in time for the dedication. Probably it is the largest single mosaic in the world, or at least the largest figure of our Lord in this art form. The sanctuary (below) is so large that it can easily accommodate the more than 200 bishops of the country with a chair and kneeling bench for each of them.

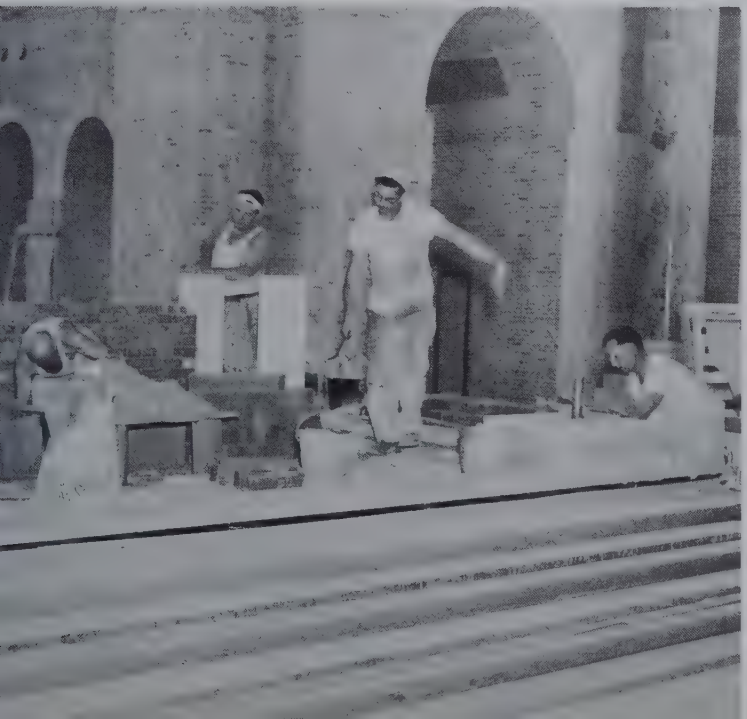
Mosaic of Father Damien and Brother Dutton, heroes of Molokai, on the west porch. That of Father Serra is on the east porch. Father Antonio de la Ascension was a Carmelite.

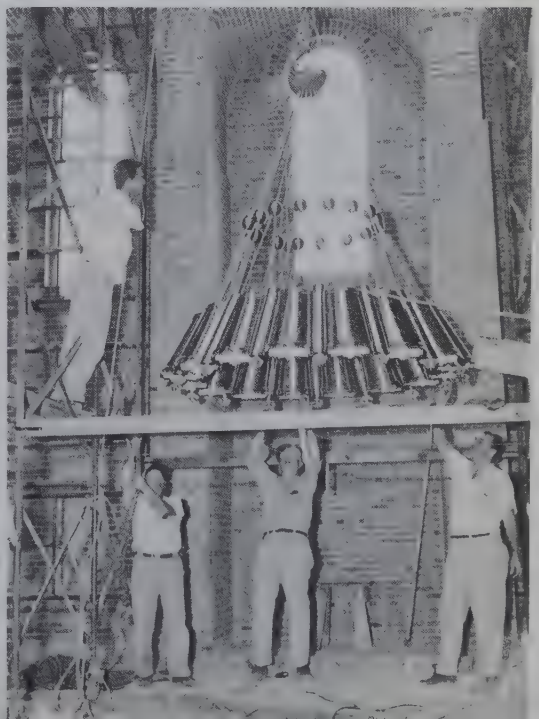




The lower church was built during the years 1920 to 1931, and the upper church has been building since 1955. Thus far, eighteen million dollars have been spent on the Shrine, and another twelve million will be needed to complete it, that is, some parts of the lower church, the interior of the upper church, and the chapels which are to be added to it. Pictures show construction of the steeple on top of the campanile (left), the hanging of the 15-foot oak doors at the main entrance (center), and three men lifting one of these doors. There are some 75 doors in the Shrine. The bronze electric chandelier (below, right) one of nineteen in the upper church, is being hoisted into place in the 90-foot-high ceiling.

These workmen are preparing to put up the main altar, a block of marble, surmounted by a marble baldachin. On top of the latter now stands a life-size statue of Mary Immaculate.





Cardinals enter the church for the dedication of the Shrine on November 20, 1959. The Shrine is located in the northeast section of Washington, D.C., at the juncture of Fourth Street and Michigan Avenue. It occupies a broad site, which is handsomely landscaped.

The procession, in the church, approaches the sanctuary. Cardinal Spellman performed the ceremony of dedication or blessing of the Shrine, celebrated the Mass of dedication, and led the congregation in reciting the act of consecration to the Immaculate Mother of God.

The dedication prayers are recited at the main altar. It was Bishop Thomas J. Shahan, fourth rector of the Catholic University who first proposed the idea of a national shrine in 1912. The following year he accompanied Cardinal Gibbons to Rome to visit Pope Pius X; and the Holy Father gave his blessing and encouragement to the plan in 1914. "Nothing," he said, "could be more useful to the Church or further more helpfully the welfare of the Republic."

The Confiteor of the dedication Mass. Archbishop Ritter of St. Louis, chairman of the Episcopal Committee for the Shrine, preached the sermon at the dedication. He expressed the hope "that this Shrine, dedicated to our Lady and pointing as it does through its inspiring tower to the heavens from which all blessings come, become the instrument of divine benediction upon our nation and all its people."

Archbishop Vagnozzi, Apostolic Delegate to the United States, reads a message from the Holy Father, Pope John XXIII.

A part of the great throng which attended the solemn Pontifical Mass of dedication in the upper church of the Shrine.

The representative of the Holy Father and the Cardinals at the dedication of the Shrine. Left to right: Archbishop Egidio Vagnozzi, Apostolic Delegate; Cardinal José Garibi y Rivera, of Guadalajara, Mexico; Cardinal James Francis McIntyre; Cardinal Francis Spellman; Cardinal Thomas Tien, S.V.D., of Peking; Cardinal Richard Cushing of Boston.

the IMMACULATE CONCEPTION
SOCIAL IMPACT of the MARIAN DOGMAS
the ASSUMPTION

By Trudo de Ruiter

The privileges bestowed by God upon his Mother do more than glorify her. They also play an important role in our Redemption and profoundly affect the community life of the Church.

The doctrine of Mary's Immaculate Conception was declared to be a dogma of the Catholic Church in the year 1854. About a century later, in 1950, the Vicar of Christ crowned this dogma with another, infallibly proclaiming Mary's bodily Assumption into heaven to be an article of faith.

Several objections have been raised against these dogmas: For example, what is the use of demanding unconditional submission in regard to a doctrine which after all lies on the periphery of the teaching of the Church and is of minor importance for religious practice? And again, why define a doctrine which is bound to widen considerably the gulf between Catholics and non-Catholic Christians? Such objections can be made only by those who consider the various tenets of Catholic Mariology as isolated doctrines and fail to give them their proper place in the organic whole of Catholic teaching. The result can easily be that the dogmas about the Mother of Christ are looked upon as arbitrary and foreign elements without any functional role in the system of Redemption.

To penetrate further into the mystery of Mary and to regard her privileges at their true value, one must consider this mystery in its connection with the other fundamental dogmas. Never, therefore, should one ask whether a dogma, considered by itself, is of greater or less importance; but one should rather seek to understand whether, as part of the organic whole, it has an irreplaceable value in the entirety of Catholic doctrine.

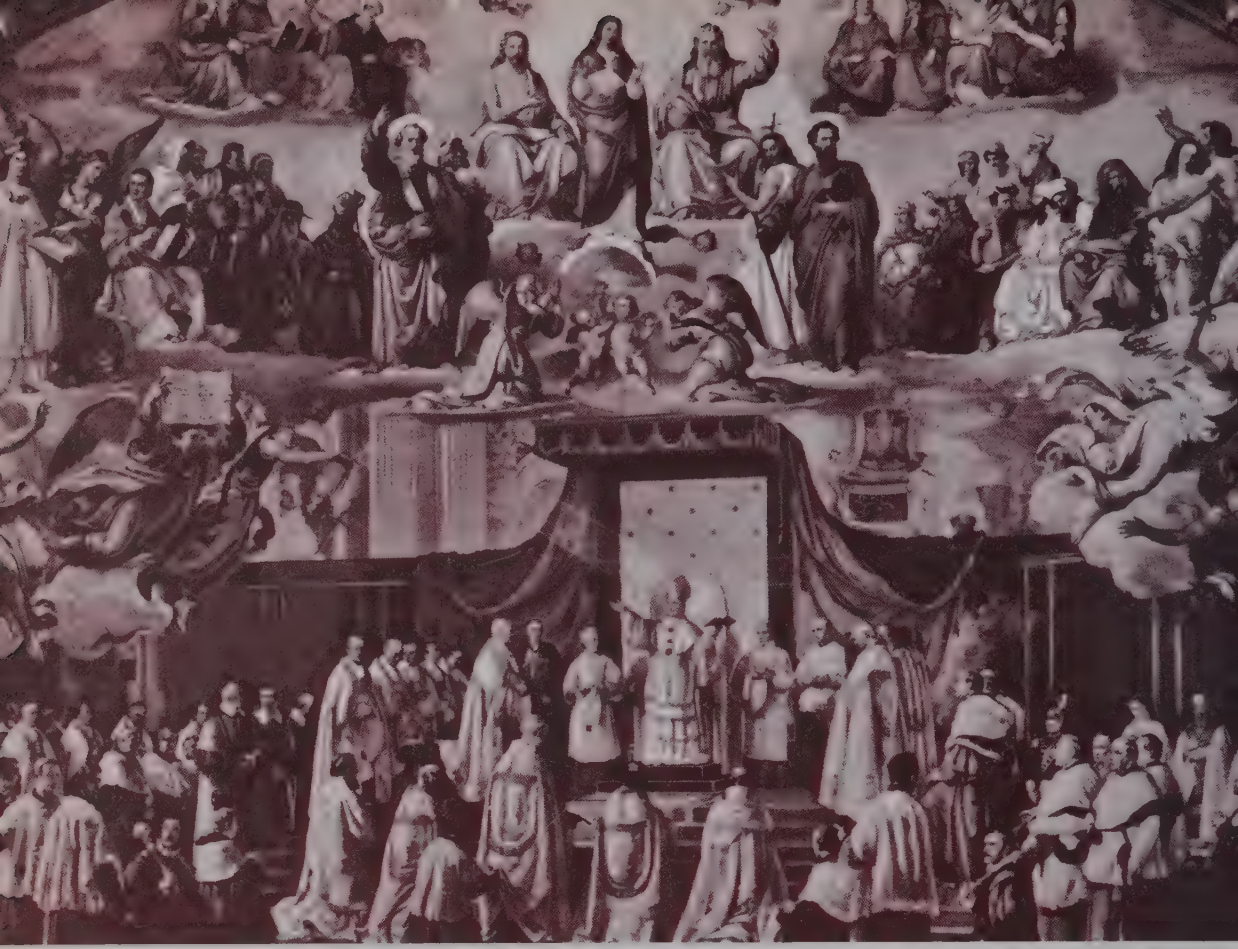
In the present condition of the spiritual life of the Church, this is especially true of the dogma of the Church itself as Christ's Mystical Body or as a communion of people redeemed by God. For, in the first place, the faithful in the last decades have become more conscious of the fact that they themselves *are* the Church; and in this way they have become more susceptible to the meaning of Mary for the com-

What preceded the definition: The first of three frescoes executed by Francesco Podesti. Portrayed are historical people who really took part in the discussion of the definability of the Dogma.

munity of the Church. They have also become more aware of the fact that when the Church defines something about Mary, it proclaims something about itself and therefore something about us. This consideration leads us to the question: of what importance are the dogmas defined by the Church concerning the Mother of God for salvation and hence for the community of the Church? In other words, what is their social value? The answer to this question will be restricted to two paramount truths, namely Mary's Immaculate Conception and her bodily Assumption into heaven. These are the two poles which span her other prerogatives, particularly those of Mother of God and of Mediatrix.

The first part of the question is this: What is the supernatural value of Mary's Immaculate Conception for the community of the Church? When the supreme pontiff, using his extraordinary privilege of infallibility, and assisted in a special manner by the Holy Ghost, pronounces a universally accepted doctrine to be a dogma, this new dogma can not be a second-rate truth. From this it follows that Mary's privilege of the Immaculate Conception is not merely a privilege affecting the person of the Blessed Virgin. This prerogative—and the same is true of her Assumption—is not a mere showpiece by which Mary's glory is enhanced in the eyes of the faithful. No, it was bestowed by God upon Mary in order to enable her to surrender herself unconditionally in her "fiat" for the birth of the Church.

How is this to be understood? When God created man, he offered to him participation in his own divine life. And when man and wife seal their love in the act of generation, God bestows the abundance of divine life upon the new-born child through the sacrament of baptism. Mankind rejected God's love. It turned away from the Source of life and at the same time lost one of its greatest blessings, namely unity among men. The revolution against God was com-



pleted by the members of the human race by insurrection against one another; and thus the liberty of paradise, which would have been a source of divine blessing and superhuman felicity, became the source of indescribable misery, of deepest spiritual poverty, and of utmost inner and outer dissension.

God, however, continued to bestow his love upon humankind. By choosing, ruling, and guiding the Jewish people, he pursued mankind with his love; and finally he assumed it entirely within himself in the Incarnation of the Son of God. This was the beginning of the Redemption, which not only consists in the reconciliation of mankind with God but also reconciles men with one another by restoring the original harmony among them. In fact, by the communication of the Spirit of love and unity, Christ recreates mankind into his Mystical Body, in which and through which he celebrates the great feast of the Redemption.

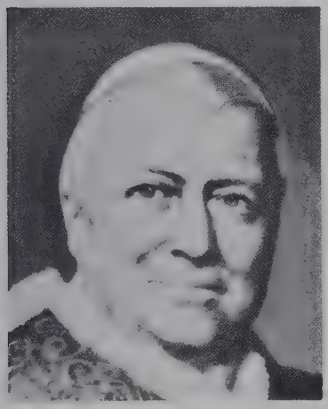
It is in the Incarnation, therefore, that the birth of the Church takes place. This is a fact of paramount importance in world history. In the Incarnation, the Redemption of all mankind is comprehended in germ. In the womb of his Mother, Christ begins to prepare a Church without stain or blemish, and enacts the prelude of his wedding with his bride, the Church.

The expression "in the womb of his Mother" must be taken in its most literal sense. God manifests his goodness and wisdom by enlisting the free cooperation of man in his works. When he performs the fundamental act of the Redemption, he does so in a manner perfectly in accord with human liberty. He does not obtrude the Redemption, but wants it to be accepted by man freely and actively; and it is Mary who is selected by God to express in a free "fiat" her affirmative answer to the offer of the Redemption.

When the Archangel Gabriel asks her in the name of God to become the Mother of God's Son, the Redeemer, God does not merely grant her a biological

What accompanied the definition: This 55-foot long fresco presents two scenes at the solemn promulgation of the dogma; one is on earth and the other in heaven.

What followed the definition: Pope Pius IX is pictured in the act of incensing the image of our Lady in the Chapel of the Vatican Chapter.



function and let her give human life to Someone who, when grown up, will redeem mankind. On the contrary, the Incarnation is the real beginning of the Redemption; and from the first instant of his human existence, Christ bears the whole Redemption, including his redeeming death on the Cross, in his heart. Hence the whole Redemption is included in the Incarnation as in a germ. Before the conception of the Redeemer, therefore, God asks Mary, not merely whether she is willing to become the Mother of Someone who afterwards will be designated by God as the Redeemer, but whether she is willing, with a perfectly human, that is mental and corporal, assent, to dedicate herself to the mystery of the Redemption of all mankind. Thus, when for the second time God offers his divine life to mankind at the Annunciation, he wishes the whole Redemption to be accepted in complete liberty and most perfect subservience.

To endow Mary with spotless moral perfection and to enable her to surrender herself unconditionally to the mystery of the Redemption and the mystery of the Church, God, from the first instant of her existence, shuts off Mary's life entirely and creates her as a pure and holy creature in her Immaculate Conception. To Mary's life, sin and consequently also the Devil never had any access. The pure Virgin of Nazareth, therefore, can, without any reserve, without any sinful hesitation, and in perfect spiritual liberty, respond to God's call in humble subservience; and in disinterested denial of self, she is able to yield herself completely to the mystery of the Redemption which is included in the Incarnation.

We may conclude, then, that the privilege of the Immaculate Conception is the spiritual equipment with which God endowed Mary in order to make Redemption possible and thus to call the Church into existence. By this privilege Mary's soul was redeemed before all others, and she obtained such a degree of purity, sanctity, and grace, that God can expect her complete surrender to the whole mystery

and to his merciful wish and offer of the salvation of man. If Mary had been conceived in sin and had not been God's own in maidenly love from the first moment of her existence, there would have been a possibility of her refusing to give her assent to the offer of God's love, or of this assent, if given, not having that free responsiveness and unconditional surrender which God has a right to demand from free man in the acceptance of his love.

Mary's Immaculate Conception is thus a preparation for the great work of the Redemption, which had its beginning in her womb. Because of it, Mary is able to give herself entirely to the mystery of the Redemption and of the birth of the Church; and in virtue of her unconditional "fiat" she becomes the Mother of all mankind yearning for Redemption.

Grace and supernatural love, which were perfect in her from the first instant of her existence, were the source from which her complete assent could flow. In this way her Immaculate Conception had a functional value for the whole Church which came into being through the Incarnation and the Redemption.

By her anticipated and exceptional redemption, this pure handmaid of the Lord can repeat and deepen the "fiat" she once uttered. She keeps saying: "I am the handmaid of the Lord." And she says it in such a way that every act of self-surrender which follows is the happy result of the act which preceded.

What Mary says, she also accomplishes. Her whole life is consumed in renouncing her Child. Between the manger and the Cross, Mary moved as a silent shadow. When her Son ascended the Mount of Calvary to seal his betrothal with his bride, the Church, in a bloody sacrifice, Mary was in the background to crown her surrender to the mystery of the Redemption by her assent to and her participation in the Sacrifice of the Cross.

Standing beneath the Cross, Mary attained the acme of her womanly subservience. For, at the moment that the Church was born by the pains of her Bridegroom, Mary's whole being budded in pure self-sacrificing love of God. The deeply religious attitude with which she attended the painful birth of Christ's Church is the ripe fruit of God's grace imparted to her in her Immaculate Conception.

In the fulness of its grace, therefore, the privilege of the Immaculate Conception is directed to the birth of the Church. But, not only to the birth of the Church. For, the maidenly and undivided love with which Mary, by the strength of her Immaculate Conception, gave herself to the mystery of the Church during her whole life and especially beneath the Cross, is for the Church a shining and inspiring example of surrender to the offer of God's redeeming love. From Mary's maidenly surrender the Church learns the attitude she must have and the sentiments she must entertain towards her divine Bridegroom: the attitude and sentiments of maidenly surrender to the divine life which, through Christ, flows from eternity into time.

Mary is thus the prototype of the Church. In this woman, who with the strength of her womanly subservience and her maidenly purity had such a perfect sense of the divine, the Church sees herself. To sum up, Mary, the Immaculate Mother of God, by the goodness of God holds a place of importance and distinction in the origin of the Church; and by her inspiring example of surrender, she is a source of strength and confidence in the growth of the Church.

We may now ask the question: how is Mary to contribute to the growth of Christ's Mystical Body and thus attain the highest realization of her "fiat," unless she was redeemed, not only in regard to her soul, but also in regard to her body? The fact is that God also conferred on her the prerogative of her bodily Assumption into heaven. By this exceptional intervention of God, Mary was redeemed before other men also in her body. The mere statement of the fact indicates, at least vaguely, the connection of this dogma with the community of the Church. We shall now examine this relation more closely.

What is the significance of Mary's Assumption for the community of the Church of Christ? In the first place, as the Vicar of Christ and visible head of the Church pointed out in the solemn declaration of 1950, the Assumption of our Lady emphasizes for us what the true idea of man is. Through the inspired books of Holy Writ and through the Church, God spoke again and again to man and told him clearly what the supernatural destination of man's life is. In the definition of the latest dogma of the Church, God again spoke, not so much in words, but rather by showing man the radiant figure of pure humanity which was realized in Mary.

In the redemption of Mary, which began in her Immaculate Conception and was crowned in her glorious Assumption, we receive a definite answer to the questions: What is God's idea of ideal man? What is the meaning, the value, and the destination of human life? What is the final destination of the redeemed community of the Church? When we behold Mary exalted both in soul and in body, we become aware of the fact that God has extended his plan of Redemption to the farthest limits. Not only did God redeem man, but he redeemed man completely both

in soul and in body. The exceptional and anticipated redemption of Mary makes that very clear to us. The Church has but to look up to Mary to know with certainty how God restores man in accordance with his original idea of man and to what glory he has destined his Church.

It follows that by the definition of the dogma of the Assumption of our Lady, the Church has placed herself squarely in the center of the problems of our time. What fills the mind of modern man is exactly the question of man, his place in this world, the fundamental reason for his existence, the meaning of human life, the idea of man which alone is satisfactory and worthwhile.

Modern science and man in his private, social, and political life are ever trying to solve the problem of what man is in his deepest being. Ignoring the absolutely certain doctrine of the Catholic Church, they are not in a position to form a correct concept of the world, to view world events in the proper perspective, and to establish permanent order and peace in the world. Some are even infected with such extreme skepticism that they regard human existence as a senseless thing.

In this struggle of human minds, the Church does not remain neutral; but, possessing divine truth with infallible certainty, she supplies the only correct answer by pointing to the Virgin Mother of God, now reigning in heaven with her living glorified body: man is the child of God, redeemed in both soul and body. Her loyal children, professing the religion of Redemption by Christ, have abandoned all hope of self-redemption, all expectation of making this earthly vale of tears a paradise by human efforts. They firmly believe that only God can give meaning to our life and that true life is possible only by total Redemption of man by God.

By declaring Mary's Assumption to be a dogma, the Church clearly took a definite stand against that pagan humanistic system of life which confines the end and purpose of all human endeavor to a merely natural existence in which there is no thought or room for God and the supernatural gifts of his Redemption of man. Opposing the delusory theory which places the final explanation of human life in man himself, the Church solemnly declares that man is of value to God only in as far as he allows himself to be filled by God's merciful love.

Redemption, however, does not mean that man is redeemed passively, or that as a free agent he cannot take an independent stand against it. On the contrary, man is redeemed actively by accepting, with a perfectly free assent, the word which God addresses

In 1950, Pope Pius XII defined the Dogma of the Assumption.

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to him and the grace he offers to him.

Mary gave her full assent freely and unhesitatingly. Through God's grace and the "fiat" she once spoke in complete liberty in answer to God's offer of Redemption, Mary has also been redeemed in her body. This idea underlies the solemn definition of 1950. And in this definition, the Vicar of Christ, not only called our attention to the highest possible degree of redemption, but also stressed the fact that for the whole Church Mary is the model pointing out the way in which the Church must react to God's love.

Thus the value of Mary's Assumption from a social point of view is evident. The community of the Church in our day is threatened by a pessimistic conception of life which leaves no room for personal and free cooperation in God's plan of Redemption and thus leaves man at the mercy of his blind passions and cruel lawlessness. In the face of this danger the Church stresses the fact that, next to God's grace, the glorification of man and of the whole Church in eternity can be attained only by free human action. The Church has confirmed this truth for her children

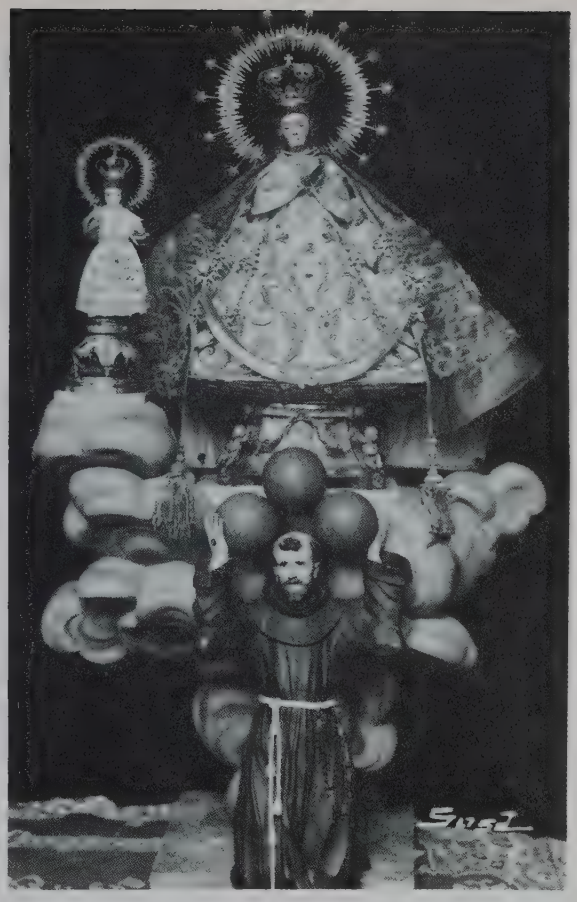
CONTINUED ON PAGE 126

Gilded bronze statue of Mary Immaculate standing at the top of the facade of the great Basilica of Our Lady of the Angels in the plain below Assisi. It is 23½ feet high and weighs over 11 tons.

ST. FRANCIS of Assisi and OUR LADY

By Raphael Brown

Recent researches have uncovered the Poverello's unique, mystical devotion to the Mother of God.



The image of Our Lady of Pueblito, in her shrine near Queretaro, Mexico, is supported by the figure of the stigmatized Poverello.

It is rather surprising that no comprehensive study of the devotion of St. Francis of Assisi to the Blessed Virgin was made before the early 1950's. So much has been written about the Poverello, and yet even today many aspects of his spirituality remain almost unexplored. No doubt he himself would be satisfied if his principles were only applied rather than studied. Nevertheless, while avoiding the dangers of an overemphasis on analysis, we can gain solid spiritual nourishment from an understanding of those principles when they are set forth by scholars who have thoroughly studied the basic texts of early Franciscan literature. Fortunately, a growing number of such studies have been produced in Europe in recent years, particularly in Germany.

The Marian Year of 1954 witnessed the publication of two excellent monographs treating the devotion of St. Francis to Mary. These are, however, not yet as well known as they deserve to be. The distinguished German scholar, Kajetan Esser O.F.M., contributed an article entitled *Die Marienfrommigkeit des hl. Franziskus von Assisi;*[1] and a Swiss Capuchin, Octavianus a Rieden, prepared an essay, *De Seraphici Patris Francisci habitudine erga beatissimam Mariam.*[2] These fundamental works were not available when, during that Marian Year, my compilation of early texts on *Our Lady and St. Francis* appeared.[3]

Perhaps the best preliminary approach to the subject is a negative one. First of all, no one would ever claim that St. Francis was a theologian, although it is known that he revered theologians "as those who administer spirit and life to us."[4] Consequently we cannot expect to find among the Saint's writings a systematic treatise on Mariology. Apart from a few short prayers of great spiritual depth and beauty, his passing references to the Blessed Virgin have to be sought among his sayings and writings with some care, and when found they are usually secondary in nature. She is not once mentioned in either his Testament or the final rule of the Order.

The sources show that his devotion to the Mother of God was not a primary or central factor in his spirituality, which was of course predominantly Christocentric. Again they show that it was not comprehensive in the sense that he wrote or spoke about many of the major Marian doctrines. For instance,

St. Francis rarely saw Mary in isolation, but usually linked her with her Divine Son, as in this touching portrayal.

The great Basilica of Our Lady of the Angels, built over the Portuncula Chapel, cradle of the Orders of St. Francis.

A well-known authority on St. Francis, Raphael Brown has written and translated many books and texts. Among his translations is *The Little Flowers of St. Francis*, one of the world's most loved books.

there is no allusion to the Immaculate Conception or to Mary as co-redemptrix, and only a few words referring to her queenship. As a matter of rather surprising fact, the only text which quotes him as explicitly instructing his friars to cultivate a special devotion to her is so late in origin as to be classed among sources of doubtful authenticity. This otherwise splendid quotation—"I command all my brothers, present and future, to honor her and magnify her by every way and means that they can, and to have the greatest devotion and veneration for her. I also want us always to be her faithful servants"—appears only in two fifteenth-century *Fioretti* versions that probably reflect the flowering of the Marian cult in the Order which, no doubt, sprang from the potent seeds sown by the founder himself.[5]

How can we accurately describe St. Francis' cult of the Blessed Virgin? Quite naturally, we find that it was perfectly characteristic of his unique personality. The devotion of St. Francis to Mary was simple, concrete, fervent, Catholic, mystical, and, in at least four respects, original.

It is characteristic that the Marian devotion of St. Francis, who made a cult of simplicity, should be utterly simple in its basic tenets. Its foundation stone was the Incarnation, with Mary's essential role as Mother of God. The Saint's first biographer, Thomas of Celano, perfectly summarized the heart of the Poverello's modest Mariology when he wrote: "To St. Francis, the Blessed Virgin's greatest claim to honor was the fact that she was the Mother of God" (p. 20). Or as St. Francis put it, she "is honored so much—as is right—because she bore him in her most holy womb" (p. 20). From the number of texts in which he reverts to this theme, even though merely in passing, it is evident that the Saint liked to meditate on the Divine Maternity of Mary, "from whose womb [Christ] received the true flesh of our humanity and frailty" (p. 21). Inspired by his ardent love for the Holy Eucharist, Francis found in the Consecration of the Mass a consoling daily reminder of the Incarnation: "See how every day he humbles himself, as when he came down from his royal throne into the Virgin's womb" (p. 21).

The almost childlike simplicity of St. Francis' cult of Mary also shines forth in the following selection of names which he gave her in his writings and sayings: *"Sancta Maria... Dei Genitrix... Virgo perpetua ... Gloriosa Virgo ... Beatissima Mater..."*

Another notable point is that he rarely sees Mary in isolation, but usually links her with her Divine Son. For instance, in addition to the texts quoted

above, we know that he exhorted us to "exult in God . . . because the most holy Father in heaven . . . has sent his beloved Son from above. And he was born of the Blessed Virgin, St. Mary" (p.20). Or "we give you thanks because . . . you caused him to be born true God and true man from the glorious ever Virgin, most blessed holy Mary" (p. 22).

Yet it is not only with her Son that St. Francis associates her. Several times he explicitly mentions her relationship with the other two Persons of the Holy Trinity. In the clearest instance, his beautiful "Salutation of the Blessed Virgin" specifies that she was "chosen by the most holy Father in heaven" and that he "consecrated" her "with his most holy beloved Son and the Paraclete Spirit" (p. 34). Moreover, in the antiphon which he composed and used daily in his "Office of the Passion," he invokes the Blessed Virgin as "Daughter and servant of the . . . Heavenly Father, Mother of our holy Lord Jesus Christ" and "Spouse of the Holy Spirit" (p. 30). This latter expression, *Sponsa Spiritus Sancti,* was so unprecedented in the thirteenth century that we must treat it more fully below when considering the four aspects of the Saint's devotion to Mary which are strikingly original.

Another instance of his simplicity appears in his brief yet decisive allusions to the queenship of Mary. He does not hesitate to call her *"Regina sanctissima"* and the equivalent *"Domina sancta"* (p. 34). Furthermore, he must have had a special affection for that lovely medieval hymn, the *Salve Regina,* because in a post-mortem apparition to a suffering mother in labor he prescribed the recitation of that hymn, saying: "Begin it—and before you finish it, you will safely bear your child." And in fact so it happened, when the woman "mentioned the Virgin's womb" (p. 74). It is interesting to note that the singing of the *Salve Regina* at compline was adopted by a Cistercian general chapter in 1218, during the lifetime of St. Francis, and that its use was introduced among the Friars Minor in 1249.

The charming simplicity of his devotion is perhaps best exemplified in these words from his "Salutation." After hailing Mary as "Holy Queen . . . Mother of God . . . forever Virgin," he adds: ". . . you in whom was and is all plenitude of grace and all good!" (p. 34).

St. Francis was never given to abstract theorizing. So too his references to the Blessed Virgin are as a rule vividly concrete and imbued with a realism that might almost be termed naturalistic were it not inspired by a supernatural devotion to the humanity of both Christ and his Mother. For instance, in his "Salutation," he hails her as Christ's "palace . . . taber-

CONTINUED ON PAGE 109

Adapted from chronicles of the period.

THE daily lives of the Mexican Indians were difficult and sorrowful during the years following Cortes's conquest. The native rulers had been murdered or carried off into slavery, their wealth and landholdings divided up among the Spaniards. The poorer Indians, after a too-brief period of rejoicing at their liberation from the bondage of the Aztecs, found to their dismay that they had lost one set of oppressors only to gain another — the cruel and greedy bureaucrats of the *Audiencia,* the governing council of New Spain.

The only man of power to whom the Indians could turn was Fray Juan de Zumarraga, the Franciscan friar who was bishop-elect of Mexico. Nearly a million and a half of the Indians had embraced the Catholic Faith by 1531, some 10 years after the conquest, yet the majority of the native population still feared and mistrusted the religion of the *conquistadores.*

One of those who had been converted by the humble Franciscan friars was an aging Indian named Cuatitlatoatzin, who had received the name Juan Diego in baptism. He was a widower, fifty-seven years old, living in a small village four leagues north of the City of Mexico. On a Saturday morning in early December, 1531, he was on his way to the nearby barrio of Tlatilolco, to hear the Mass that would be celebrated in honor of the Virgin Mary. As he hurried along in the chill pre-dawn, he came to a rocky hill called Tepayac; and there he paused, struck with wonder, and listened.

The air was full of birdsong, music of such clarity and sweetness that the simple Indian stood entranced. He raised his eyes to the hill's summit, seeking the source of the marvelous singing. The barren rocks there were clothed with a glowing cloud resplendent with many-colored rays of light, although dawn had not yet broken in the east. Suddenly the singing stopped, and Juan Diego was aware of a woman's voice calling softly to him from the cloud. In haste, he climbed the hill, straining to catch a glimpse of the source of the misty radiance.

It was a young Indian maiden, clad in the garments of an Aztec princess. In Juan Diego's own words, her robe "shone so brightly that its glory transformed the rough rocks on the hilltop. The stones appeared to be precious gems and transparent, and the leaves of the thornbushes and cactuses — which grow very small and meanly there because of the barrenness of the place — appeared to be clusters of fine emeralds, their twigs and stems and thorns shining like burnished gold. . . "

The Lady addressed him in Nahuatl, his own tongue, greeting him with affection and asking him where he was going. Humbly, he replied that he was on his way to a Mass offered in honor of the Mother of God.

She said to him: "My dearest son, I am the eternal Virgin Mary, Mother of the true God, Author of Life, Creator of all, and Lord of the Heavens and of the Earth . . . and it is my desire that a church be built here in this place for me, where, as your most merciful Mother and that of all your people, I

The Guadalupe Story

may show my loving clemency and the compassion that I bear to the Indians, and to those who love me and seek me. . . "

As Juan Diego listened in awe, the Lady instructed him to go to the palace of the bishop and inform him of her wishes. "Now, my son, you have heard my wish; go in peace and be assured that I will repay you for all your time and trouble. Spare no effort in carrying out my request."

With childlike obedience, Juan Diego said he would go. It would take a little while, so he bade the Lady to wait for him.

But when he got to the palace and explained to the bishop's servants that he had business with their master, he was only laughed at. He? One of the poorest of Indians — having business with the bishop? It was ridiculous! But Juan only crouched down resolutely to wait. The servants let him stay there throughout most of the day; but finally, moved by his patience, they gave him entrance.

As he came before Zumarraga, the old man fell upon his knees and immediately poured out his message. The bishop was struck with astonishmnt as he listened to the story of how the Mother of God had appeared in the form of an Indian maiden. Zumarraga was patient, questioning Juan and asking him to repeat portions of his story. But in the end, he sent the Indian away, telling him to come back in a few days. The bishop told Juan that he would have to think over the Lady's request. The Indian left the palace sadly, suspecting that the bishop had not believed him.

Although dusk was falling, he went quickly to the hill of Tepayac. The Lady was waiting. He knelt and unburdened his heart to her. "My dearest Daughter and Queen, my Lady Most High, I have done what you asked. And although I was not given entrance immediately, I finally did see the bishop and gave him your message. He listened quietly and with attention. But I could tell from his manner that he did not believe me, because he told me to come back later so that he could question me at greater length. He presumed that the church which you ask to be built is only an invention of mine and not your will at all. I pray you, please send some noble and important person with your request. As you can see, my Mistress, I am only a poor country man and not suited to the task which you have given me. I know that I am being bold, and I ask your pardon. Do not be angry with me or misunderstand what I have said to you."

The Lady heard him graciously, but said that he was the one chosen to be her servant in this matter. He must return to the bishop the next day and repeat her request, saying that the one who sent him was the Virgin Mary, Mother of the true God.

On Sunday, Juan Diego went to Mass, then put in his second appearance at the palace. The servants made him wait longer than ever, but finally he was admitted to the episcopal study. This time poor Juan wept and pleaded with the bishop to believe him. The honesty and fervor of the Indian touched the Franciscan — yet there had to be more concrete proof that the Lady was more than the product of a naive imagination.

The bishop said, "Tell the Lady to give me some signs by which I may know that she is truly the Mother of

Above: *Indian dance in front of the Guadalupe Basilica.*
Right: *Juan Diego shows Bishop Zumarraga the miraculous painting of Our Lady. This statuary group is in the Basilica.*

Pictured below are two townswomen walking on their knees toward the altar of Our Lady of Guadalupe.

The hill of Tepeyoc, where the miraculous roses were gathered at our Lady's bidding. Shown is the Capilla del Cerito, and in front of it La Cruz del Apostolado. The basilica stands at the foot of this hill.

Reproduction of a painting, Apparition to Juan Diego at the Hill of La Villa (now the Basilica of Our Lady of Guadalupe).

Picture taken directly from the "ayate" (maguey cloth) belonging to Juan Diego. It shows the coarse texture and the beautiful face of the miraculous painting.

God, and that it is really her will that a Church be built at Tepayac."

With innocent confidence, Juan asked what kind of a sign the bishop wanted. "Whatever the Lady thinks most suitable," the prelate replied cautiously. Juan nodded and took his leave, but the bishop sent two spies to follow him and bring back a report on his actions.

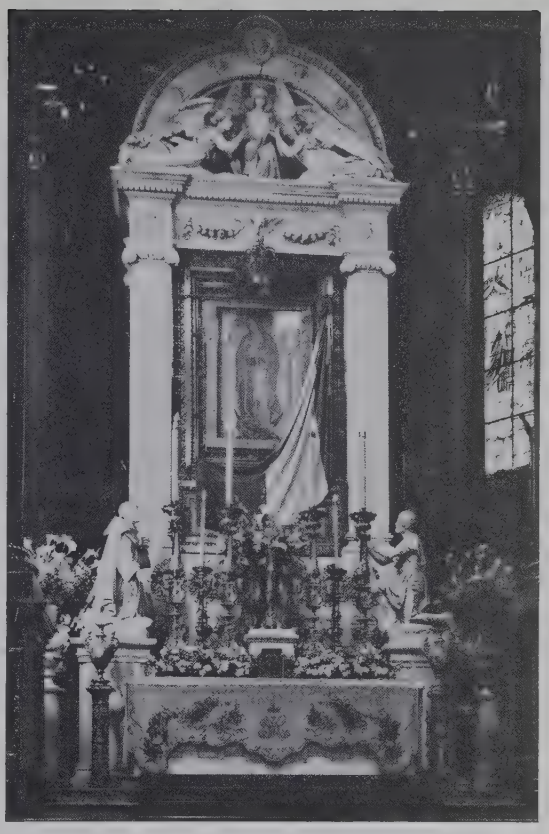
Juan hurried straight to the hill. His pursuers had no difficulty in keeping up with him until he came to a bridge over a small river near Tepayac. There, the old man suddenly vanished. Cursing Juan for a wizard, the spies returned to the palace and indignantly denounced him before the bishop, pleading with him to punish the Indian if he should ever return.

Once more the Blessed Virgin awaited her servant on top of the hill. This time Juan was more confident as he told of the day's happening. "He asks you, Lady, for a sure sign by which he can know that you sent me, and that the church is your will."

She thanked him for his efforts on her behalf, and told him that if he would return to her the following day, she would give him the sign that the bishop had requested.

But when Juan returned to his village, he found that his aged uncle, Juan Bernardino, whom he loved as a father, had become desperately ill with typhus. The next morning, instead of returning to the Lady of Tepayac, he nursed the sick man and secured for him the services of the native doctor. As the day went on, the fever grew worse. Juan could not leave the old man unattended. Surely the Lady would understand! Juan Bernardino weakened during the night. He begged his nephew to go as soon as it was light and bring one of the friars from Tlatilolco. "For I am dying, my son, and I must receive the sacraments that will strengthen me on my final climb toward heaven."

At dawn, Juan Diego set out. The way to Tlatilolco led past Tepayac, and Juan was afraid that the Lady



Above: *High altar of the Guadalupe Basilica.*
Below: *Little boy praying to Our Lady of Guadalupe.*

Reproduction of a painting of Juan Diego.

Pilgrimage of farmers walking on their knees from the entrance of the Basilica of Our Lady of Guadalupe to give thanks.

would reproach him for neglecting her. He hoped to avoid her by taking a lower path. Once his urgent mission had been carried out, he would be free to go on about her business. But just as he passed a bend in the path, where now there is a spring of bitter alum water, he glanced up and saw her descending the hill. There was no escaping her. Ashamed and miserable, Juan fell to his knees and confessed the reason for his failure of her.

But she only said serenely, "Do not be troubled, nor disturbed by anything. Do not fear illness, nor disaster, nor pain. Are you not under my shadow and protection? Am I not life and health? What need have you for anything else when you are in my favor and going about my business? Do not be troubled, for your uncle will not die of his illness. At this very moment he is safe and well."

"Then send me, Lady," Juan cried joyfully. "Send me to the bishop with your sign!"

She instructed him to climb to the top of the barren hill and gather the roses he would find blooming there. "Collect them in the folds of your mantle and bring them to me."

Elderly woman on her knees before the altar of Our Lady of Guadalupe praying for the healing of her infirmities.

Juan did as she commanded. And on top of the rocky eminence, where cactus and thornbush had scarcely been able to find sustenance, he found a garden of fragrant Castilian roses, sparkling with dew in the chill winter's dawn. The Lady arranged them with her own hands inside Juan's mantle, or *tilma,* and told him to hold the bundle closely to his chest and not open it to anyone but the bishop.

The servants of the bishop were outraged when the Indian appeared once more. They mocked him and tried to discover what he had hidden in his *tilma.* A few of the rougher men jostled Juan Diego until they caught a glimpse of the roses. But when they tried to steal some of the flowers, it appeared that the roses were not real, but painted or woven into the *tilma.* The commotion attracted the attention of the bishop, and he commanded that Juan be brought before him.

Once more, Juan relayed the request of the Blessed Virgin, saying in conclusion that he had brought the sign which the bishop had asked for. Opening his *tilma,* which was knotted at the back of his neck, he let the roses cascade to the floor. A gasp of wonder escaped the lips of Zumarraga, and the miraculous flowers lay unheeded as the bishop stared at the unfolded cloak.

The cloth was a coarse homespun fabric made of cactus fiber, called *ayate.* Down the middle runs a seam. On the *tilma,* painted in a manner that has puzzled artists and chemists alike, is the image of the Lady who appeared upon the hill of Tepayac. She is dressed in a rose-colored robe, embroidered in gold according to the royal Aztec fashion. Her outer mantle is blue, patterned with stars. She stands upon a crescent moon borne up by a winged angel, and is surrounded by golden rays that extend into a dark red background. Surrounding the miraculous image is a pearly white cloud.

The bishop wept and reverenced the image. He had been given his sign, and he believed.

Word of the painting and the Lady's pledge to be a compassionate Mother to the Indians spread furiously among the native villages. The fervor was intensified when it was discovered that Juan Bernardino had been cured of his malignant fever. He had seen the Blessed Virgin, he announced, and she had told him that her image should be called Santa Maria de Guadalupe.

Indians who had stubbornly resisted the missionary efforts of the friars now flocked to be baptized in numbers that seem scarcely credible to the modern reader. Yet a reliable historian of the period states that nine million of them were baptized that he knew of. Pagan temples were transformed into Catholic churches, and the miraculous image was installed in a shrine amid rejoicing by Indians and Spaniards alike.

Today, after more than 400 years, the painting hangs perfectly preserved in the basilica in the Villa de Guadalupe in Mexico City. Pope Leo XIII named Our Lady of Guadalupe Queen of the Mexican people, and in 1910 St. Pius X declared her Patroness of Latin America. Countless miracles and favors have been granted through her intercession, but the most lasting wonder of Our Lady of Guadalupe has been the faith she has inspired in the people of Mexico.

Mary's Role in Reunion

By Charles Balic

Is Catholic devotion to Mary an obstacle to the reunion of all Christians?

The spacious plaza of the Basilica of St. Peter has room for a half-million people. Marian ceremonies have crowded it to capacity.

The Catholic Church has never ceased to work for the return to her fold of those of her children who are separated from her by different ideologies or other more or less complex motives. But the road back to the Church has always been beset with difficulties, both extrinsic and intrinsic, and the place that the Mother of God occupies in Catholic piety is perhaps the gravest difficulty of all.

Not only are our separated brethren themselves convinced of this, as can be judged by their comments whenever the question arises, but Catholics themselves frequently express their doubts as to the success of any efforts toward Christian unity precisely because of the halo of glory around the Mother of God.

Do the prerogatives of Mary, considered in their cultural development, facilitate or impede the union of all the churches? It is more than ever necessary to face this problem now that we are preparing for the Second Vatican Ecumenical Council, which ought to give greater stimulus than ever before to the realization of the will of Christ: "That they may be one."

The question must be stated in its most clear and concise terms, so that once Mary's place in the Church and her motherly functions have been clarified under the guidance of the authentic teaching of the Church, the difficulties may be understood and measured, with the hope of discovering some ray of light for calm and reciprocal understanding.

In the official thought of the Catholic Church, the Blessed Virgin is far from being an obstacle to the union of all the redeemed; but she is on the contrary the happiest and most reliable point of contact among all Christians. This is made quite evident by a glance at the teachings of the most recent popes.

Pius IX hopes for union with our separated brethren "in truth and justice" through the maternal intervention of the Immaculate Virgin.[1] Through the powerful intercession of Mary, Pope Leo XIII places his trust that division among Christians will be brought to an end and all will enter into the one true Church of Christ; and the many Marian encyclicals of that great pope overflow with expressions of his apostolic solicitude.[2] That "no one is more apt than the

Blessed Virgin" for the union of all peoples in Christ is the doctrine solemnly proclaimed by St. Pius X.[3] In *Ecclesiam Dei* and *Lux veritatis,* Pius XI presents the Mother of God as the bond joining the Christian East and West.[4] The pontiff of the Assumption, Pius XII, hopes that the union of the whole mystical body of Christ will be brought about by "the motherly affection of Mary for all the members of that body."[5] This immortal pastor of the Church, both in his radio messages (*Bendito seja, O Senhor*) and in his Marian encyclicals never ceases to indicate Mary as that brilliant point of light towards which all nations must converge.[6] Finally, the reigning pontiff, John XXIII, entrusts to the Virgin Mother the outcome of the Ecumenical Council which he has announced, so that the revival of every Christian virtue may "serve as an invitation and a spur even to those of our brothers and children who are separated from this Apostolic See."[7]

There can be no doubt, therefore, that the Virgin Mother is indicated by the constant teaching of the popes as the rallying point for the vast and profound movement of those souls that yearn for one fold under the one Shepherd.

But the fact remains that this continuous and increasing progress of Catholic Mariology and its resultant cultural development seem to be an almost insurmountable obstacle against which every attempt at union is to be broken. Most Orthodox and Protestants agree in this view, though for different reasons. For the former any rapprochement is impossible for reasons of doctrinal development; for the latter it is fruitless to speak of any agreement that might lead to union, since they maintain that they are confronted with a Mariology which is synonymous with Mariolatry. And these doctrinal principles are revealed in practice. When Leo XIII made a bid for union with the Greek Church at the end of the last century,[8] Anthimos, Patriarch of Constantinople, answered that there was no question of taking part in any conferences for union because the Catholic Church has defined doctrines unknown to the primitive Church. Immovable on the principle that the true Church of Christ is that of the "Seven Ecumenical Councils," the Patriarch observed that "barely forty years ago the papal church introduced novelties by declaring a new dogma unknown to the ancient church with regard to the Immaculate Conception of the Virgin Mary, Mother of God."[9]

A similar objection is raised by the Protestants, who for this reason exclude even the hypothesis of a rapprochement. The author of *Le protestantisme et la vierge Marie* writes in these terms: "The uninterrupted development of Marian doctrine and devotion appears to us to accentuate still further the impossibility to our Christian conscience not only of reunion but even of profound rapprochement with the Roman Church at the present time on the doctrinal and spiritual plane."[10]

In reality, however, the two Marian dogmas merely offer a pretext to exclude any hypothetical approach of the followers of Photius and Luther to the Catholic Church. The motive that induces them both to resist her is really much deeper, for two different fundamental principles on which the two confessions base their whole doctrinal structure are involved. The Orthodox hold fast to the principle that no doctrinal development is to be admitted after the first seven ecumenical councils; in the Protestant view, it is an unquestionable rule that there can be no authentic

The Very Reverend Father Charles Balic O.F.M. is recognized as one of the world's leading Mariologists. Appointed by the Holy See, he organized and directed the great International Mariological and Marian Congresses of Rome in 1954 and of Lourdes in 1958. He is President of the International Marian Academy in Rome; and he has supervised the editing and publishing of a whole library of scholarly Marian studies in recent years.

source of revelation outside of the faithful, literal interpretation of Holy Scripture. In both cases disagreement proceeds from the very foundations of dogmatic ecclesiology and the source of revelation; we are in the sphere not of Mariology but of Ecclesiology.

However, it is essential to point out, with regard to the two dogmas of the Immaculate Conception and the Assumption, that it is false to speak of them as new truths, as though they had been defined quite recently; and it is equally untrue to affirm that these truths are not in any way contained in the inspired word. When the supreme teaching authority of the Church defines a dogma of faith, it merely intends to assert that this truth, in the light of history, of the universal belief of the Church and the teachings of the Bible (the latter, even though implicit, exhaustively illustrated by the interpretations of exegetes, the Fathers, and the ordinary and extraordinary *magisterium* of the Church) is divinely revealed and as such is to be believed by all. It is certainly a long road by which a truth progresses slowly but constantly from a phase of obscurity and perhaps of uncertainty and doubt to that of ever greater clarity until it reaches the final stage of absolute certainty. This progress is of course effected under the guidance of the Holy Ghost, the Spirit of Truth, who was promised to the Church by its divine Founder and, in the inscrutable ways of his indefectible wisdom, pours out that light which he deems necessary for the full understanding of whatever is obscure or merely implicit in the divine deposit of faith. Therefore it is not possible to limit dogmatic truths to those defined by the seven ecumenical councils, as do the Orthodox, for this would effectively paralyze the very economy of revelation.

It was this very revelation, on the contrary, that provided the scriptural foundation of the two dogmatic definitions in question. The fact that in the *Protoevangelium* we were shown a woman who, together with her offspring, is in perpetual conflict with the author of evil until she wins complete victory (an explicit though obscure revelation of a mystery of grace);[12] the fact that Mary at the moment of the virginal conception of Jesus Christ is greeted by the angel as "full of grace";[13] the fact that when she meets her cousin Elizabeth she is proclaimed "blessed among women";[14] all this provides the basis for a progressive development of one truth. From these scriptural indications, Patristic exegetes, the teaching of the supreme pontiffs, the explanations of the theologians, and the piety of the faithful have drawn those jewels of holiness, richness of grace, and absolute mastery

over death that have been formed into a crown and placed by the official and infallible authority of the popes upon the head of the holy Mother of God. Not new truths, by any means, but new and more brilliant facets of one and the same truth.

The Catholic teaching on the mediation of Mary is a still greater obstacle to any attempt at mutual understanding with the Protestants. Some of them, like Barth,[15] regard this as the cornerstone of the whole of Catholic theology; not a few regard the mediation of Mary as a diminution of the glory that belongs only to Christ, whom Scripture declares to be the only and perfect Mediator;[16] others for this very reason, not only deny any participation of the Blessed Virgin in the work of Redemption, but even reject any form of Marian devotion, and protest against what they regard as idolatry in Catholic life.[17]

But in this matter it is a question of form rather than of thought. That Christ is the one most perfect Mediator to whom all honor and glory is due is not a doctrine that began with the Protestants; it is insistently taught by Sacred Scripture, formally taught by the Catholic Church, and explicitly held by all the theological schools. It is in fact this absolute perfec-

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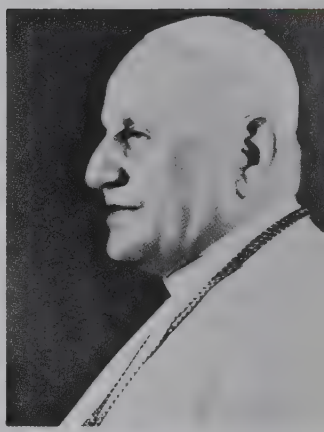
The Marian Chronicle 1959

By Anne Tansey



Pope John XXIII

His Holiness Pope John XXIII was very active in Mary's cause throughout this critical year. He broadcast a special message via Vatican Radio to his former flock in Venice on the feast of Our Lady of Health. His broadcast was carried to the faithful gathered in the Church of Our Lady of Health, built in 1630 to commemorate the city's escape from the plague.

In a special audience to delegates, His Holiness received three resolutions adopted by the Mariological-Marian Congress in Lourdes, France: (1) To promote the beatification of Pope Pius IX, who defined the dogma of the Immaculate Conception; (2) to work for the extension to the universal Church of the liturgical feast of St. Bernadette; and (3) to spread the practice of reciting the Angelus.

He blessed a replica of the statue of our Lady of the Canadian Shrine Cap de la Madeleine, which was placed in the general curia of the Oblates of Mary Immaculate in Rome. He also blessed a 60-foot-high bronze statue of Our Lady of Fatima, the work of the American artist, Martin Winter, which was placed on the grounds of Counsel College overlooking the New York State Freeway.

The Holy Father threw a switch at Castelgondolfo that illuminated a colossal statue of the Blessed Virgin fashioned from old pots and pans, and which now stands atop the Church of Our Lady of Safekeeping at Tortona.

His Holiness issued a plea to Christian families of the world, the religious, and the sick to pray to our Lady for the success of the ecumenical council which will be held in several years.

The Apostolic Penitentiary ruled that Catholics who recite the Rosary in conjunction with a live radio broadcast, are able to gain indulgences attached to the Rosary. However, it ruled further, that no indulgences can be gained if the radio portion or the recitation of the Rosary is produced by sound tapes, records, or other mechanical means. The Apostolic Penitentiary is the Vatican's tribunal which decides practical questions concerning indulgences.

ITALY

Workmen restoring the Cathedral of Pisa, discovered a painting of the Madonna and Child behind a large medieval shield which had been affixed to the wall. The well-preserved fresco is believed to date from the fourteenth century.

His Eminence José Cardinal Garibi y Rivera, Archbishop of Guadalajara, Mexico, dedicated the new national Mexican church in Rome, named in honor of the Madonna of Guadalupe. Designed by architect Gianni Mazzocca, the new church is one of the handsomest modern churches in the Eternal City.

Cardinal Giacoma Lercaro began a prayer project called "the Angelus of Friends." On the first Saturday of each month the faithful of Bologna are asked to gather with the Cardinal to hear Mass and to recite together the Angelus for the special intention chosen each month by the Cardinal.

A sixteenth-century chapel of the holy Rosary, built in honor of the victory of Lepanto and ravaged by fire in 1867 was restored and opened to the public in 1959. The chapel was built in 1571 to commemorate the naval battle between Christians and Moslem Turks. The Christian victory ended the threat of an imminent Turkish invasion of Europe.

PORTUGAL

The first stone of the new Stations of the Cross at Fatima — a votive offering from Hungarian refugees throughout the world — was blessed by the Bishop of Leiria. The Stations — each with its own chapel — were given by Hungarians in tribute of His Eminence Josef Cardinal Mindszenty, Primate of Hungary, and to implore the intercession of Our Lady of Fatima for the restoration of freedom in Hungary.

For the first time in 34 years a President of Portugal visited Fatima. President Americo Thomaz stopped to visit the Marian shrine on his way to Leiria for an official luncheon with Emperor Haile Selassie of Ethiopia.

Bishop João Pereira Venancio, of Leiria, confirmed the report that Father Augustine Fuentes has been appointed Roman postulator for the beatification cause of Jacinto and Francisco Marto. Father Fuentes is a priest of the Archdiocese of Veracruz, Mexico.

His Eminence Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy, was invited by Bishop Venancio to preside over the May 12-13, 1960, pilgrimage at Fatima. The invitation was accepted. 1960 is the year in which the third secret of Fatima is to be made public. The envelope, containing the secret, is now in the possession of the Bishop of Leiria.

Bishop João Pereira Venancio

SPAIN

The color motion picture entitled *Mysteries of the Rosary* was shown for the first time in seven public theaters during Holy Week. An estimated 150,000 persons saw the film. Its production was sponsored by Father Patrick Peyton C.S.C. director of the Family Rosary Crusade.

His Eminence Enrique Cardinal Pla y Deniel participated in the dedication of Spain's majestic war shrine called "The Valley of the Fallen." The Cardinal, who is Primate of Spain, officiated at the ceremonies in the shrine's Basilica of Santa Maria, where a solemn Requiem Mass was offered for about a million Spaniards who died in the Spanish Civil War.

AFRICA

Twenty-five priests celebrated Mass simultaneously at the Marian Congress in Ghana which marked the 25th anniversary of the founding of the mission at Nandom. More than 20,000 people and 11 bishops participated in the Congress.

A lay missionary to Nigeria, Irish-born Edel Quinn, the Legion of Mary envoy, who died in Nairobi in 1944, has been proposed for beatification.

Doris Oplinger, of Rochester, New York, who is working as a lay medical missionary in the West Bouya Hospital in Damengo, Ghana, wrote home that 30,000 natives attended a Marian Congress held in the village of Maudom. Many of these people traveled to the Congress by canoe, while others walked as many as 45 miles through parched and desolate country.

Five members of the Legion of Mary were jailed in Kasama, Northern Rhodesia, for urging Catholics not to take part in pagan ceremonies ordered by the local chief. The women were fined and the men sentenced to three months in jail.

Edel Quinn

ISRAEL

After nearly two decades of military occupation the east wing of Stella Maris Monastery, the Discalced Carmelite mother-house on Mount Carmel, was returned to the friars. When the Israeli troops left, the Carmelites held a triduum in thanksgiving. This wing was held by the British troops from 1940 to 1948, after which the Israeli troops took over.

Israel agreed to pay a total of 250,000 pounds ($700,000) compensation to 21 French Catholic institutions damaged in the 1948 Israelic-Arab War. Almost half the sum will go to the Assumptionist Order, whose huge Notre Dame de France church and monastery were extensively ruined.

It was announced by Franciscan custodians of the Holy Land that construction of the Annunciation Church of Nazareth will begin in 1960. It will be the largest church in the Middle East and the fourth on the site where, according to tradition, the Angel Gabriel announced to our Lady that she would be the Mother of God.

HUNGARY

The drab days of exile in the American Embassy in Budapest, were made a little brighter for Cardinal Josef Mindszenty when he learned of the Mass which had been celebrated for his intention in St. Mary Major's Basilica in Rome. Attended by many Hungarians-in-exile, and celebrated by Cardinal Carlo Confalonieri, the Mass commemorated the 10th anniversary of the trial and condemnation of Cardinal Mindszenty by the communists.

AUSTRIA

The priory of the Mariazell basilica announced an architectural contest for the erection, at the Marian shrine, of a peace monument in which earth from the major battlefields of World War II will be placed in transparent urns. It is intended to serve as a memorial to victims of the war.

The superior of the shrine at Mariazell, the closest Marian shrine to the iron curtain, also named German Chancellor Konrad Adenauer as one of the

four lay protectors of the Friends of the National Shrine of Mariazell organization. The other lay protectors are Austrian Chancellor Julian Raab, President Leopold Figl of the Austrian National Assembly, and Robert Schuman, former French Premier. Mariazell is the national Marian shrine of Austria.

BELGIUM

An estimated 80,000 persons, the largest crowd in history, crowded into Roulers to hear the Family Rosary Crusade preached by Father Patrick Peyton C.S.C. In Bruges he addressed 9,000 teachers. "The Family Rosary has made giants bow before it," he told his audiences, "giants of intelligence, giants of sanctity that couldn't be fooled by the Rosary for one second if they had not recognized its power, its greatness and worthiness."

GERMANY

The first mission ship to be built in Germany since World War II was named for our Lady. It is the 100-ton motor vessel *Stella Maria,* which was dedicated by Bishop Augustine Olbert S.V.D, exiled from his See of Tsingtao, China. The ship left Kiel loaded with supplies for the Indonesian island of Flores, which has been cut off from international shipping lanes. The *Stella Maria* is being used by the Divine Word Fathers in their missionary activities.

A copy of the film, *Places of Grace,* which had its premier in Munich, was sent as a gift to His Holiness Pope John XXIII. The film features European shrines of the Blessed Virgin, particularly those in Bavaraia.

POLAND

A giant four-foot monstrance was presented by His Holiness Pope John XXIII to His Eminence Stefan Cardinal Wyszyinski as a gift to the National Shrine of Our Lady of Czestochowa. The Holy Father had four seals set in bronze at the base of the Gothic-styled monstrance, that of Our Lady of Czestochowa, Pope Pius XII, Cardinal Wyszyinski, and his own.

The Polish Press failed to comment on the giant rally of the faithful who gathered at the National Shrine of Our Lady of Czestochowa on Jasna Gora Mountain. Communist guards were present but they made no overt move against the shrine or the worshippers.

The shrine of Our Lady of Czestochowa and the crowds of worshippers at the shrine were featured in a television broadcast entitled *Poland on a Tightrope,* and again on the second portion of the film, *The Communists and the Cardinal.* The films were shown on several Sunday evenings in the United States on a coast-to-coast network.

FRANCE

A statue known as that of "Our Lady of Ars," special protectress of priests and seminarians throughout the world, was crowned at Ars as part of the celebrations marking the centenary of the death of St. John Vianney, the Curé d'Ars, with Cardinal Pierre Gerlier, Archbishop of Lyons, presiding. A unique organization, "The Society for Helping the Forgotten Dead,"

Our Lady of Czestochowa

was formed in the town of La Chapelle-Montligeon. It will seek to secure 100,000 Masses a year for the forgotten souls in Purgatory.

The International Medical Committee of Lourdes declared medically unexplainable two Lourdes cures – one of a young Frenchwoman injured in a factory accident, the other of a Swiss monk suffering from multiple sclerosis.

Fifty French senators after taking part in a foot pilgrimage to the Lourdes shrine, visited the farm where St. Bernadette tended sheep. Among the group of government officials was the minister of justice, Edmond Michelelet; two vice presidents of the National Assembly, and a vice president of the Senate.

The mother general of the Sisters of Nevers led a group of 1,000 students from the schools of their congregation to the Lourdes shrine. Cardinal Feltin of Paris led 1,000 Parisian nuns on a visit to the chapel at Nevers where the body of St. Bernadette is preserved.

Forty Moslems from North Africa were among the 10,000 war veterans from many countries participating in an international pilgrimage to Lourdes. Moslem pilgrims in another group prayed for peace in Algeria. Arabic chants were sung while the Gospel was read in Kabyle, the language of the Algerian Berbers. The Moslems carried a banner with *Ave Maria* in Arabic.

St. Bernadette

THE BRITISH ISLES

Bishop Cornelius Lucey of Cork blessed the site for the fifth and final church of a "Rosary of Churches," which he decided to build a few years ago in the residential districts which surround Cork City, Ireland. "The church," he said, "is dedicated to Our Lady Crowned, that is, to the fifth glorious mystery of the Rosary. It is the only church I know to honor the Coronation of Our Lady in Heaven." The Church of Our Lady Crowned, which will take two years to complete, will seat 2,000 people. Three of the "Rosary of Churches" have been completed. A fourth is nearing completion.

To meet the spiritual needs of Catholics who sleep by day and work by night, a "night-life parish" was established in London's West End. Four priests led by Father Paul Boland, of Dublin, Ireland, operate the "parish," consisting of members of the Catholic Hotel and Catering Workers' Guild who work in 25 hotels, 200 night clubs, and more than 1,000 cafés. The priests who contact the workers at their places of business are able to identify the Catholics by means of a pin of Our Lady Immaculate, which they wear. The priests and Guild members have access to private rooms for conferences and arrange special social and spiritual functions for the "parishioners."

The shrine of Our Lady of Caversham, Caversham, England, dating from the 12th century and destroyed by King Henry VIII, was restored as a votive offering for peace and in reparation for its destruction.

Being built entirely of stones of old religious buildings, a new shrine Church is under construction by the Carmelite Friars on the site of the famous shrine of Our Lady of the Assumption at Aylesford, which was razed when Henry VIII dissolved the monasteries in 1538. The new shrine, to be ready by August, 1960, is being built without pay by a Catholic group

called "Our Lady's Building Company," whose members spend their annual vacations doing such work. According to Carmelite tradition, St. Simon Stock, 13th-century superior general of the order, had a vision of Our Lady of Mount Carmel at Aylesford and received the scapular. The Carmelites were allowed to return to the ancient monastery in 1949.

Our Lady of Mount Carmel and St. Simon Stock

THE ORIENT AND PACIFIC AREA

The communist regime forbade the recitation in Chinese churches, of prayers for peace, for the Pope, and the Act of Consecration and Reparation to the Immaculate Heart of Mary.

Vietnam was solemnly consecrated to Mary at the close of the first Marian Congress held in the capital city of Saigon. Nearly 250,000 persons witnessed the outdoor Benediction ceremony. Cardinal Agagianian attended the Congress as the papal legate of Pope John XXIII. President Ngo Diem and other government officials were in attendance. The congress was convened: to venerate Our Lady of Lourdes; to commemorate the tri-centenary of the creation of the first two vicariates apostolic in the nation; and to celebrate the Feast of Martyrs.

The Nizam of Hyderabad, a long-time Moslem ruler, who retired in 1956, and is reputedly one of the richest men in the world, broke a self-imposed retirement vow in order to pay homage to the Blessed Virgin Mary. The occasion was to open a church in honor of our Lady in Khairatabad, a town on the outskirts of Hyderabad, India. He formally opened the church and shrine dedicated to Our Lady of Health in the presence of a number of archbishops and bishops. The Nizam was one of the main donors of the church.

Fourteen "Rosary circles" were established among seamen by the Catholic Club for Seafarers, in Sydney, Australia, to encourage Catholic seamen aboard ship to meet once a week for the recitation of the Rosary.

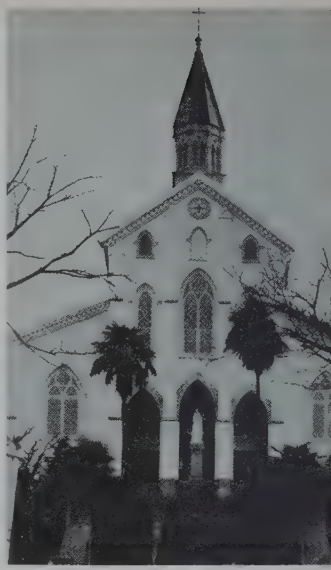
A rich mosaic of our Lady made in Rome and blessed by the late Pope Pius XII was installed in a village shrine high on a mountain deep in the jungles of New Guinea by Father Jacob N. Noss S.V.D., founder of the shrine at Kateate, which he hopes may become the national shrine of New Guinea and draw pilgrimages as is the case in other lands.

The rebuilt Cathedral of the Immaculate Conception in Manila was consecrated by Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith. This church and a picture of Mary Immaculate, its patroness, were featured in a postage stamp issued by the Philippine Government.

The Redemptorist Fathers' new church, the Philippine National Shrine of Our Lady of Perpetual Help, in Manila, was also consecrated. It is one of the 20 largest churches in the world.

A 400-year-old Catholic art treasure was discovered at Mikara, near Hiroshima, Japan. It is a stone lantern, made in the shape of a cross, with an image of the Blessed Virgin. These lanterns were a means of communication and identification between Christians in Japan during the centuries of persecution.

The church at Nagasaki which had been destroyed by the atom bomb was rebuilt and consecrated by Archbishop Maximilian Fürstenberg, Apostolic Internuncio to Japan. The church was rededicated in honor of the Immaculate Conception.



The church at Nagasaki

CANADA

The Trans-Canada Network of the CBC carried the Trans-Canadian Family Rosary on Easter Sunday for the fourth straight year. The Easter Family Rosary knits the Canadian nation from coast to coast into a spiritual unit of national prayer. It originates at the shrine of Our Lady of Perpetual Help at St. Mary's Redemptorist College in Brockville.

A series of six Marian devotions marking the apparitions of the Blessed Virgin at Fatima, Portugal, was held in the grotto on the Mission grounds of St. Albert in Edmonton, sponsored by the Blue Army. This "army" is a phenomenon of our day, having sprung to life almost spontaneously, with 15 million members in 57 countries. It has no regular organization but has been banned in all communist countries.

The Church of Our Lady of the Arctic at Inuvik, N.W.T., designed like an igloo by Brother Maurice Larocque O.M.I., was built to last for 200 years. The domed roof is covered with aluminum shingles to give the impression of an ice dome when they reflect the sunlight.

SPANISH AMERICA

Mexican Catholics sent by plane a large painting of Our Lady of Guadalupe to Cardinal Stefan Wyszynski, of Poland. This was to reciprocate for the Cardinal's gift to Mexico of a painting of Our Lady of Czestochowa, patroness of Poland.

Anti-Catholic rioters in Rosario, converged on Our Lady of the Rosary Church where Cardinal Antonio Caggiano, Bishop of Rosario, was preaching on Catholic education. A procession in honor of Our Lady of the Rosary had to be cancelled because of the rioting.

More than 1,000 catechists attended a three-day meeting of prayer and studies organized by Maryknoll missionaries at the shrine dedicated to Our Lady of Guatemala in Chiantla.

Father Patrick Peyton took his Rosary Crusade into the hinterlands of South America, utilizing mobile equipment. The principal parts of this equipment are the 15 Rosary films produced in Spain by the Crusade. The field personnel consists of Secular Missionaries, sisters who wear secular clothes, and who belong to a 16-year-old congregation founded in Spain, and now numbering 500. Jeeps, trucks, generators, and other modern gadgets were placed in strategic positions, ready to be launched, in January, 1960, in one of the most gigantic Rosary Crusades ever conceived.

The statue of Our Lady of Charity was taken from its national shrine in El Cobre, in war-torn Cuba, to preside at the National Catholic Congress which was held in Havana in spite of troubled conditions.

The 25 stations of the Armed Forces Television Network, scattered throughout Central America, Asia, Greenland, and Europe, carried the Blue Army television series "Zero-1960."

An estimated 100 vehicles from all parts of New England attended the fourth annual "Blessing of the Trucks," at the shrine of Our Lady of La Salette, Enfield, New Hampshire. This is believed to be the only ceremony of its kind in the United States.

A composite picture was conceived by the Conventual Franciscan St. Anthony's Friary, Detroit, Michigan. It depicts the Blessed Virgin standing behind the Statue of Liberty, almost completely surrounding the dwarfed statue of freedom, with graces flowing on each side of it from her hands.

A three and one-half ton statue of Our Lady of the Immaculate Conception was placed atop the blue-colored dome of the University of San Diego, California. It is a landmark for aviators and sailors on its 100-foot high perch.

A beautiful mosaic sketch of Our Lady of Guadalupe, the work of Clare Boothe Luce, former United States ambassador to Italy, was a special feature in the annual Miracle of Roses celebration honoring the Virgin of Guadalupe at Scottsdale, Arizona. The sketch, which contains 4,000 pieces of Italian glass is a preliminary design of a 14-foot high mosiac for a permanent shrine of Our Lady of Guadalupe when a suitable site is obtained.

Blessed Virgin standing behind the Statue of Liberty

The Fathers of the Sacred Hearts of Jesus and Mary launched a project called "Operation Magnificat," under the general direction of Father Francis Larkin SS.C.C., of Fairhaven, Massachusetts. This was a plan for the participation of the laity in ten months of Eucharistic deeds, in gratitude for the graces of the Lourdes Centenary.

A book containing prayers of Lithuanian exiles, written by a girl in a Siberian slave camp, and brought to the United States by an exile, was published by the Immaculata Press, Putnam, Connecticut. Entitled simply *Mary Help Us,* the original book measured a mere two by three inches and was hand written in pale blue ink and bound in gray satin. It contained intensely devout prayers for help for the suffering and their oppressed homeland.

The Notre Dame University Glee Club, South Bend, Indiana, presented a special concert in Boston's John Hancock Hall. Proceeds were donated to Cardinal Cushing's Pilgrimage to Lourdes for 70 handicapped children. This pilgrimage was one of the most touching episodes in 1959.

Mrs. May Jeanne Dolan, mother of four children, at Pacific Palisades, California, and a victim of cancer, was sent to Lourdes by neighbors and fellow parishioners, who gave luncheons and a fashion show and solicited funds to finance the trip.

Pope John XXIII sent a recorded message to the second World Sodality Congress, held in Newark, New Jersey. Bishop Fulton J. Sheen delivered the principal talk at the gigantic Marian demonstration which closed the Congress. More than 50,000 Catholics from Canada, the United States, and 27 other countries participated.

Ten Years of Mariology

By Eamon Carroll

During the past decade, American Mariologists have quietly produced work that rivals that of the most profound European scholars.

GINO GIUSTI

Detail of Lippi's painting of the Apparition of the Blessed Virgin to St. Bernard

Early in January for the last eleven years delegates of the Mariological Society of America have convened in our Lady's honor. In a congress-conscious age these gatherings have shown few of the features one might expect of a Marian convention. There are no processions, no hymns are sung, no pictures of our Lady are displayed in the assembly rooms. A few quiet announcements are published in the Catholic weeklies and local dailies; fanfare and picture-story coverage are noticeably absent. Meetings are open to the general public, but attendance consists mainly of priests, with a small sprinkling of teaching brothers, nuns, and lay people. What goes on at these meetings? What contribution have they made to Catholic life in America? This article is an attempt to answer these questions.

The Mariological Society of America

The Mariological Society of America is an association whose object is "to promote an exchange of views on Marian doctrines and to further study and research in Mariology." Active membership is open to priests interested in Mariological studies. Associate membership is for individuals or groups, as libraries and schools, who promote the work of the Society.

The Society was organized to promote research and to encourage the publication of writings about Marian doctrines. Many other organizations exist in America to foster various forms of Marian devotion, e.g., the Rosary, the scapular, the miraculous medal. But the aim of the Mariological Society is to give intellectual tribute to our Lady, and it concentrates its efforts on that branch of doctrinal theology known as Mariology. The Society has no other goal than to study the place of our Lady in the providential plan of God. The by-laws of the Society begin with this preamble: "In consonance with the specific purpose for which it was established, The Mariological Society of America places itself and all its activities under the patronage of the Immaculate Virgin Mother of God."

The members of the Mariological Society of America seek to reflect through *Marian Studies* their loyalty to the study directives of the Holy See. In his message to the 1954 Mariological Congress held at Rome (*Inter complures,* October 24, 1954: "On Mariology and the Standards Which Govern Its Study"), His Holiness spoke of the standards which should govern the study of Mariology, and then gave

Florence, Italy, with the cupola of the cathedral, the campanile of the Church of Badia, and the tower of the Bargello. Lippi's painting of the Virgin and St. Bernard is in the Church of Badia.

this inspiring advice: "We ardently desire . . . that, keeping these norms in mind, you take up the matters you are going to deal with in your sessions and discuss and debate them with erudition, learning, expertness, and piety. May your united efforts bring about (and this is the desire of everyone) the fullest increase in the praises rendered Mary, God's Mother and ours, and in the honor paid the Divine Redeemer who has adorned her with such great graces and gifts."

The annual meetings, which bring together a hundred members from all parts of the country, are organized in strict accord with the purpose of the Society. Each convention takes up a definite subject, for example, the divine motherhood, and over the two-day meeting experts present assigned papers covering various facets of the selected theme.

Only a percentage of the membership is able to attend the annual meetings. For the benefit of those who cannot come and for Catholic readers in general, the papers given at the national conventions are published in a yearbook, *Marian Studies: Proceedings of the National Convention of the Mariological Society of America.* The convention programs are so arranged that each speaker is limited to thirty minutes, with a further thirty minutes for questions and discussion. In the proceedings the papers are printed in full.

The proceedings average out at two hundred pages apiece. Few Marian Era readers will ever have the opportunity to attend a convention of the Mariological Society. But the treasures of the Society are not hidden ones; anyone can find in the volumes of *Marian Studies* a great wealth of writings on almost every imagineable doctrinal subject about the Blessed Virgin. In this article we shall present an extended report on the contents of the first ten volumes, 1950-1959, of *Marian Studies.* Of necessity, the commentary will be restricted to certain articles. A complete list of authors and titles is given in the reading list which will be found elsewhere in this volume of The Marian Era.

Marian Studies, Volume One

Marian Studies not only print the convention papers, but also provide a history of the Mariological Society, because each volume gives a report on the respective convention. *Marian Studies,* volume one, 1950, opens with commendatory letters from the ap-

ostolic delegate, Archbishop (now Cardinal) Amleto Cicognani and from Archbishop Patrick O'Boyle of Washington, giving permission for the founding of the Society in the capital city. The first national convention was held at The Catholic University of America, Washington, D.C., January 3-4, 1950. A report on "The Foundation of the Society" was read to those present, detailing the preparatory meetings held October 11, 1949, and November 8, 1949, at Holy Name College, Washington, D.C. Father Juniper B. Carol O.F.M., founder of the Society, presided over these preliminary gatherings, which were attended by approximately forty priests, from both the diocesan and the religious clergy. A program committee planned the first national convention, and temporary officers were chosen: Rev. Juniper B. Carol O.F.M., president; Rev. Francis J. Connell C.SS.R., vice-president; Rev. (now Msgr.) Joseph C. Fenton, secretary; Rev. Kenneth B. Moore O.Carm., treasurer. At the January convention these officers were duly elected.

The papers of the first *Marian Studies* dealt with a variety of topics. Father J. B. Carol O.F.M., in "The Mariological Movement in the World Today," surveyed the work of other Mariological societies in the world, referring to the proceedings of the various groups. The Flemish Mariological Society was the first to hold meetings, beginning in 1931 at Tongerloo Abbey, Belgium, and publishing its acts as *Mariale Dagen* (Marian Days).

The French society soon followed with its first meeting in 1935. Its proceedings are known as the *Bulletin de la société francaise d'études mariales* (Bulletin of the French Society of Marian Studies). The Spanish Mariological Society met for the first time in 1941 at Madrid. Its extensive proceedings form the volumes of the *Estudios Marianos* (Marian Studies). A Portuguese Mariological Society held an initial meeting at Fatima in 1945, and has published a single *Estudos Marianos.*

At the time of Father Carol's 1950 paper the Canadian Mariological Society, founded in 1947, had not yet published independent proceedings. By 1960, however, four French-language volumes of papers given at various annual conventions of "*la Société Canadienne d'études Mariales* (the Canadian Society of Marian Studies) have been published. A German Mariological Society has also been formed (1951), and an Irish one (1958).

Father J. B. Carol's paper discussed also current theological writings on the Blessed Virgin in different languages. He mentioned, in the first place, general studies, as the four-volume Latin *Mariologia* of Father G. Roschini O.S.M., and post-war French and German scholarly symposiums on Mary. Then he spoke of significant recent writings on particular subjects, as

Another Marian art treasure in Florence's Church of Badia is Mino da Fiesole's triptych of the Madonna and Child Jesus with St. Lawrence and St. Leonard.

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Lippi's painting of the Apparition of the Virgin to St. Bernard is one of Florence's many Marian art treasures.

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the divine maternity, spiritual maternity, and co-redemption (Father Carol's own special field of study). With reference to the doctrine of the Assumption, still some years away from being defined, he surveyed the series of Assumptionist congresses held under the auspices of the Franciscan International Marian Academy from 1947 onwards. He summarized various opinions on the question of our Lady's death. American Mariologists returned to this theme for their Chicago meeting in 1957. Father Carol also referred to Mary's queenship as a subject of study of recent years; this too was to draw American theological interest in increasing measure.

Father Carol concluded with ringing words to his infant American Society: "A mere glimpse at this amazing literary production constitutes, of course, a challenge to each and everyone of us. American scholars have already proved to the world that they *can* produce valuable contributions to the field of Sacred Theology. The *Catholic Theological Society of America* is there with its achievements to bear witness to this, if any were needed. But we of the Mariological Society must emulate their high standards. Hence we would do well to follow as closely as possible the various phases of the world-wide Mariological movement, so that we too, as a body, and by intelligently coordinating our best efforts, may produce something worthy of her whom we proudly honor as the heavenly Queen and Patroness of this great nation."

Father Francis J. Connell C.SS.R., renowned moralist of The Catholic University of America, discussed "Towards a Systematic Treatment of Mariology,"—on the place of the Mariological tract in standard theological instruction. Of various possiblities, Father Connell's own choice was for a distinct Marian tract following the study of "Christ the Redeemer." He considered also the fundamental principle in Mariology, a question to which the Society devoted an entire convention in 1959.

Father Dominic Unger O.F.M.Cap., contributed the study, "The Use of Sacred Scripture in Mariology." Through the past decade there have been many papers in *Marian Studies* dealing with Biblical Mari-

ology, and the eleventh convention, held at Detroit, January, 1960, was entirely on "Our Lady in the Gospels."

Father Eugene Burke C.S.P., of The Catholic University of America, traced in St. Anselm (d. 1109), "The Beginnings of a Scientific Mariology." And finally Father Joseph Fenton, also of Catholic University, spoke on "The Function of Our Lady's Faith in the Catholic Church," presenting the theology behind the phrase the Church uses in praise of the faith of Mary, "who alone has overcome all heresies throughout the entire world."

The Co-redemption, 1951

The second convention was held at Worcester, Massachusetts, cathedral city of the episcopal chairman of the Society, Bishop John J. Wright. Bishop Wright has been a generous and constant patron of the Society, and has attended many of its conventions. The Worcester meeting opened with the bishop's Mass on January 3, 1951. The theme of the gathering was the co-redemption, and this resolution was passed:

"That the doctrine that Mary co-operated actively and directly with Jesus Christ in the work of redeeming the human race is supported by weighty arguments and merits profound and increased prayerful study by Catholic scholars in the hope of further clarification."

The secretary of the Society, Father Fenton, reported on United States participation in the International Mariological Congress held in Rome, October, 1950, at which several members of the Society presented papers on the queenship of our Lady.

The first paper in the second volume of *Marian Studies* is by Bishop Wright: "Mariology in the English-speaking World," a brilliant study of Cardinal Newman and his contribution to Marian study. Father (now Msgr.) Lawrence J. Riley, of St. John's Seminary, Brighton, Mass., presented an "Historical Conspectus of the Doctrine of Mary's Co-redemption." Msgr. Riley traced the belief from the "new Eve" notion of ancient times, through the Middle Ages, into modern times, and the popes of the present century. His conclusion was: ". . . at the present time, the exact role played by our Blessed Mother in the Redemption of the human race is a question much discussed among theologians. From scholarly research and charitable controversy one may look forward to an ever-increasing clarification of this point."

Father Eugene B. Gallagher S.J., of Georgetown University, gave his "Evaluation of the Arguments in Favor of Mary's Co-redemption," answering objections some theologians have raised to our Lady's proximate share in the actual redemptive work of Christ. The closely-reasoned paper of Father Lawrence P. Everett C.SS.R., "The Nexus between Mary's Co-redemptive Role and Her Other Privileges," has been often quoted from *Marian Studies* by other writers.

Father Joseph A. Moynihan spoke of "Our Lady's Merit *de congruo* according to Pope Pius X." *De congruo* means "congruously"; to merit congrously means that a reward is due not in strict justice (the claim in strict justice is called *de condigno*, or "condignly") but out of the friendship or generosity of God. St. Pius X wrote of our Lady meriting for us congruously what Christ merited condignly. Father Moynihan takes the papal phrase to mean that the Blessed Virgin shared proximately and directly in the redemptive action of Christ on Calvary, and therefore merited for us congruously the very same graces of salvation that our Lord merited in strict justice.

The Spiritual Maternity, 1952

The third meeting of the Society, in New York City, January 3-4, 1952, discussed the spiritual motherhood. The program was elaborate: four general assembly papers, and four elective seminars were offered. Msgr. John Fearns (now Bishop Fearns) extended the welcome of Cardinal Spellman.

The initial paper was by Father Wenceslaus Sebastian O.F.M., a world authority on his subject: "The Nature of Mary's Spiritual Maternity." Next on the program was Father (now Msgr.) George W. Shea's "The Teaching of the Magisterium Concerning Mary's Spiritual Maternity," an exhaustive examination, which set a standard for studies of the Church's teaching on other doctrines in later conventions. From Pope Sixtus IV (1477) down to the present Father Shea gathered an impressive list of carefully-documented references to the spiritual motherhood, especially from popes of the past hundred years. St. Pius X, Benedict XV, and Pius XII received extended treatment.

The third general address was by Father Eric May O.F.M. Cap., "The Scriptural Basis for Mary's Spiritual Maternity." He posed the question: "Does Sacred Scripture provide a reliable basis for devotion to Mary under her title of Spiritual Mother?" His answer was affirmative, principally on the strength of four texts, (1) Genesis, 3,15: "I will put enmity between you and the woman, between your seed and her seed. He shall crush your head, and you shall lie in wait for his heel"; (2) the account of the annunciation

The Reverend Eamon R. Carroll O.Carm., S.T.D. (Gregorian University, Rome, 1951), since 1957 is an assistant professor and the first director of the summer session in Mariology at the Catholic University of America. He is past president of the Mariological Society of America and a contributor to various scholarly publications.

in St. Luke, 1, 26-38; (3) our Lord's words: "Woman, behold thy son," in St. John, 19, 25-27; (4) the "woman clothed with the sun" of Apocalypse, 12.

Msgr. William O'Connor spoke on "The Spiritual Maternity of Our Lady in Tradition." He showed the roots in early tradition for the title of "mother" for Mary. He traced it back to the "new Eve" concept, and high-lighted the clear statement by Origen (d. 254) that Mary is mother of all who are one with Christ.

Father Cyril Vollert S.J., presented a paper on "The Place of Our Lady in the Mystical Body," to the closing general assembly. Father Vollert expanded many of the thoughts outlined in this paper in three longer essays in the second volume of the symposium, *Mariology,* edited by Father Juniper B. Carol O.F.M., and published in 1957 by the Bruce Publishing Company of Milwaukee. Father Vollert approached his subject very directly, putting before theologians their task of making Christian doctrine about the Mother of God clear to the faithful:

"What is sensed confusedly by all Christians ought to be brought out clearly by theologians. If Mary is to occupy in Catholic life the eminent place that is her due and if Catholics are to accord that place to her with all their hearts, she must be situated in the rich doctrine of the mystical body of Christ."

Father Kenneth B. Moore O. Carm., spoke of "The Queenship of the Blessed Virgin in the Liturgy of the Church." As an introduction to the liturgical evidence, Father Moore summarized the divergent schools of thought on the nature of Mary's queenship. His closing wish was to be fulfilled sooner perhaps than those who heard the paper expected: "It is to be hoped that some day the Holy Father may issue an encyclical on the queenship of Mary similar to the *Quas primas* [for the kingship of Christ, Pius XI]. If such an encyclical is issued, one will find the solution to the problems which present-day Mariologists discuss concerning the nature of the queenship of Mary." Within two years the late pontiff, Pius XII, issued his queenship encyclical, *Ad caeli Reginam* (To the Queen of heaven), October 11, 1954.

At the 1952 convention two features were introduced which have become standard in the Society. An annual seminarians' essay contest was announced. And a Mariological Award to be given each year to a member of the Society for his outstanding contribution to Mariology was given for the first time by unanimous vote of a special committee to Father Juniper B. Carol O.F.M. With both awards a check for $100.00 is given.

The Queenship, 1953

The fourth volume of *Marian Studies* comes from

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Detail of Lippi's painting of the Apparition of the Blessed Virgin to St. Bernard

the Cleveland convention of January 5-6, 1953. All papers were on the queenship, the most extensive treatment yet given to this theme by American theologians. Keynote speaker was Msgr. F. Vandry, Rector Magnificus of Laval University, Quebec: "The Nature of Mary's Universal Queenship."

"Our Lady's Queenship in the Magisterium of the Church," was given by Eamon R. Carroll O. Carm., author of the present article. Father Carroll surveyed the statements of the magisterium: (1) for the early and Middle Ages; (2) from the fifteenth to the nineteenth century; (3) and extensively, from Pope Pius IX to Pius XII. Much was made of Pius XII's teaching — his radio addresses to Fatima pilgrims on October 31, 1942, and on May 13, 1946; *Mystici corporis,* the encyclical on the Mystical Body, 1943; the queenly sense of consecration to the Immaculate Heart of Mary, etc. Were the article to be brought up to 1960 a great deal of attention would of course be given to *Ad caeli Reginam,* the queenship encyclical which appeared towards the close of the Marian Year.

Father Malachi Donnelly S.J., of St. Mary's, Kansas, spoke next on "The Queenship of Mary during

the Patristic Period," a fascinating collection of testimonies from the early centuries, joined with a sober assessment of this evidence. Father Eustace Smith O.F.M., (now Bishop Smith) spoke of "The Scriptural Basis for Mary's Queenship." His conclusion was: "A scriptural basis for the queenship of Mary, commensurate indeed with the tremendous devotion shown her throughout the ages in so many regal titles, does exist and one can safely assert that it is inherent in the literal sense of the sacred text, at least to the point of implicit revelation."

The seminarians' award was given for the first time. The Mariological Award was given to Father Wenceslaus Sebastian O.F.M., of Canada, for his contributions to Mariological literature. The Holy Hour sermon notes of Bishop Begin, auxiliary of Cleveland, are also in the proceedings. It was the custom of the Society for many years to hold a Holy Hour on the afternoon of the first day of its deliberations.

The Immaculate Conception, 1954

The fifth convention, January 4-5, 1954, the Marian Year, returned to Washington, D.C. The centenary observed in that year dictated the theme of the Immaculate Conception. The apostolic delegate, Archbishop (now Cardinal) Cicognani, welcomed the members in a fatherly address that is printed in the *Studies*. The leading paper was given by Father Allan B. Wolter O.F.M., "The Theology of the Immaculate Conception in the Light of 'Ineffabilis Deus.'" (*Ineffabilis Deus* — The ineffable God — are the opening words of the 1854 document of Pope Pius IX, defining the dogma of the Immaculate Conception.) Part of the spirited exchange of views that followed the paper is chronicled in the proceedings.

The second paper was Marist Father Armand Robichaud's "The Immaculate Conception in the Magisterium of the Church before 1854." A closing section of the paper treated America's contribution, reporting briefly on the investigation made by Msgr. John Tracy Ellis at the request of the Society. This research project turned up relatively few documents dating from the time America has been an independent nation. But together with the colonial background of the dedication of Spanish-America to the Immaculate Conception the claim of Mary Immaculate on our land is stronger than might at first appear. Along these lines Archbishop Cicognani suggested in his sermon that a book be prepared to tell the story of America's dedication to our Lady from the remote beginnings to the present-day Shrine of the Immaculate Conception in Washington.

Father S. Gulovich reported on "The Immaculate Conception of the Blessed Virgin in the Eastern Ecclesiastical Tradition." In 1854 there was a roar of protest from the Eastern churches that do not recognize the pope, claiming the definition of the Immaculate Conception was a Roman innovation. Yet, as Father Gulovich shows, not only do many Eastern writers of the first ten centuries hold the Immaculate Conception, but even great leaders among the dissidents, as Photius in the tenth century, and Georgios Scholarios, patriarch of Constantinople in the fifteenth century, clearly defend the doctrine. Father Gulovich claims many Easterners have lost contact with their own glorious past, although their liturgical prayers are still filled with praise for Mary Immaculate.

Father Albert Kippes O.M.I., discussed in an elective seminar: "The Immaculate Conception and the Preternatural Gifts," one of the few articles available in English on the connection between Mary's freedom from original sin and such other gifts of our first parents as immunity from ignorance and from concupiscence (the revolt of the sense appetites.) Father Kippes concluded to Mary's freedom from ignorance, in the sense of her having all necessary knowledge, and immunity from concupiscence, in that she was spared the rebellion of the senses. He traced these gifts in the Blessed Virgin not to the Immaculate Conception, but rather to the divine maternity. She was not free from suffering, nor, so far as we know, was she kept from dying.

Father T. U. Mullaney O.P., conducted a seminar on "The Nexus Between the Immaculate Conception and Mary's Other Prerogatives," a discussion of the causal connections between the Immaculate Conception and other Marian privileges. At the Holy Hour held at the National Shrine of the Immaculate Conception Archbishop O'Boyle presided and Bishop Wright preached. Father Lawrence Monheim S.M., founder and director of the Marian Library at Dayton, was given the Mariological Award for the year.

After putting the matter before the members, a special committee presented a petition to the Holy See for a feast of the queenship of our Lady. The original form of the request was suggested by Father Roger Charest S.M.M. The resolution is printed in the proceedings. Within the year Pope Pius XII gave the Church the liturgical feast of the queenship. The Mariological Society has good reason to believe the Holy Father was particularly informed of American theological opinion in advance of establishing the new feast.

At this fifth convention also a new slate of officers was presented and approved: Rev. Cyril Vollert S.J., became the new president; Rev. Lawrence P. Ever-

ett C.SS.R., new vice-president; Rev. J. B. Carol O.F.M., was elected secretary; and Rev. G. W. Shea was elected treasurer.

The Divine Maternity, 1955

Volume six of the proceedings comes from the January 3-4, 1955, St. Louis, Missouri, convention. The subject was the divine maternity. Bishop Helmsing, auxiliary bishop of St. Louis, welcomed the delegates to the diocese in the name of Archbishop Ritter. The first paper was by Father Jasper Chiodini, "The Nature of the Divine Maternity," in terms of current theological opinions.

Father Martin J. Healy was unable to present in person his paper, "The Divine Maternity in the Early Church," but it is in the acts. Along with "Was Nestorius a Nestorian?" by Father Joseph Shannon O.S.A., Father Healy's paper considered the state of belief in the divine maternity in the first centuries, before, through, and beyond the controversy over Nestorius which was settled by the dogmatic definition at Ephesus, 431 A.D. Father Shannon's conclusion was that, notwithstanding certain recent attempts to whitewash Nestorius, he did profess Nestorianism, that is, he did deny that in Christ there is only one Person, a divine Person, and that Mary is therefore truly Mother of God. Among the interesting points brought out by Father Healy was the use of the term, "Mother of God," in the ancient short prayer we still say, *"Sub tuum praesidium"* (We fly to thy protection, O holy Mother of God). The oldest known copy of this prayer was discovered in the thirties in an English library, on a papyrus leaf from the fourth or possibly late third century.

On the second day Father Gerald Van Ackeren S.J., presented a long and important paper: "Does the Divine Maternity Formally Sanctify Mary's Soul?" He studied the relationship of sanctifying grace in Mary's soul to the privilege of her divine maternity.

"The Theme of the Divine Maternity in the Scriptures," was presented by Father Bernard J. LeFrois S.V.D. From Old Testament foreshadowings Father LeFrois moved into the New Testament, and showed the deep theology of the divine motherhood in the gospels and also in the epistles and the Apocalypse. Writing of the annunciation, Father LeFrois said: "For St. Luke, the Incarnation in Mary is the full realization of the Holy of Holies, God being in the midst of his people." A second manifestation of God's "glory" that is, his divinity, occurred through our Lady at Cana: "... and he manifested his glory, and his disciples believed in him" (Jn. 2, 11).

Father Kenneth Dougherty, faithful to the tradition of ecumenical studies in the Society of the Atonement to which he belongs, gave a report on the opinions: "Contemporary Protestant Attitudes towards the Divine Maternity." The survey was conducted by a mail poll, and the replies are tabulated according to the principal Protestant bodies: Episcopalian, Methodist, Lutheran, Baptist, etc. The range of views is both interesting and saddening. Of the hundred replies there were only twenty-two affirmative answers to the question: Do you believe that Mary is the Mother of God? Sixty-three were negative; fifteen were uncertain.

The volume closes with the sermon delivered during the Holy Hour by Father Juniper Carol, "Our Lady's Immunity from the Debt of Sin." The Mariological Award was given to Father Stanley Matuszewski M.S., founder and editor of *Our Lady's Digest.*

The Virginity of Mary, 1956

Volume seven of the *Studies* comes again from New York City, where the members assembled January 3-4, 1956. President Father Vollert called the meeting to order, and introduced Msgr. John S. Middleton, who welcomed the guests in the name of Cardinal Spellman. Father Philip J. Donnelly S.J., led off with a study of "Our Lady's Virginity 'ante partum,'" our Lady's virginity in the miraculous conception of the Christ-Child. In addition to the evidence of St. Luke and St. Matthew, Father Donnelly considered the problem of the silence of St. Paul and St. Mark, and also the pagan counterparts of virginal conception so often alleged by rationalist critics.

The second study was "Our Lady's Virginity in the Birth of Jesus," by Father Gerard Owens C.SS.R., of Woodstock, Ontario. The paper was followed by a vigorous discussion. This is a very controverted current topic, especially in view of certain questions raised in recent years by the Austrian theologian Father A. Mitterer. The Church has defined that our Lady was a virgin not only before and after giving birth to our Lord, but also in the birth of her Son. Beyond that the Church itself has never explained precisely the nature of the virginity in the actual child-bearing. The more common theological explanations consider the child-bearing as miraculous, in that it left unimpaired the bodily integrity of the Mother of Christ. A remark of Father Owens concerning the reverent reticence of ancient Christian writers on this aspect of Mary's virginity is good advice for the present day as well: "With admirable restraint and modesty they have usually not descended to particulars in specifying the physiological significance of these expressions...."

Father Owens studied especially the early patristic evidence — the first intimations of a belief in

the virginity in the birth of Jesus. By 390 A.D. St. Ambrose could claim that in the Apostles Creed the phrase "born of the Virgin Mary" means also that Mary remained a virgin in the child-bearing, and that this was prophesied by Isaias 7, 14: "Behold a virgin shall conceive in the womb and shall bear a son."

"Our Lady's Virginity 'post partum,'" meaning that Mary remained a virgin after the birth of Christ, was presented by Father Eamon R. Carroll O.Carm. An explicit awareness of this truth, often called simply our Lady's "perpetual virginity," developed only gradually in the Church. In recent years the charge has been made that this privilege of Mary was an invention of the ascetics of the fourth century, seeking to justify their celibate form of life, and that it was not believed in earlier times. Although the ascetics did play a role in the deepening awareness that our Lady's consecration to God involved her life-long virginity, it was the living Church, guardian and interpreter of revealed truth, protected from error by the Holy Spirit, that finally authoritatively declared the perpetual virginity to be a truth revealed by God.

"Our Lady's Vow of Virginity," by Father Neal Flanagan O.S.M., examined the text: "How shall this happen, since I do not know man?" (Luke 1,34). At the end of his paper, Father Flanagan proposed rather cautiously a question that has undergone a good deal of development even in the few years since then: "... perhaps Luke is using a literary device — that is, putting this question on Mary's lips — for purposes of his own." Father Flanagan suggests the possibility that St. Luke is using this means in order to inculcate the truth of Mary's virginity. A panel-discussion held at the convention is synopsized in *Marian Studies:* "Our Lady's Marriage to St. Joseph," by Father Geron G. Fournelle O.F.M.

The Mariological Award and citation of the year were given to Father Bernard J. LeFrois S.V.D., whose book, *The Woman Clothed with the Sun,* a study on Apocalypse 12, has won world-wide notice. At this convention also a new panel of officers was elected for the next two years: Rev. Bernard J. LeFrois S.V.D., president; Rev. Peter A. Resch S.M. (Marianist), vice-president; Rev. J. B. Carol O.F.M., secretary; Rev. A. Robichaud S. M. (Marist), treasurer.

Our Lady's Death, 1957

Chicago, Illinois, was host to the eighth convention, January 3-4, 1957. The question of our Lady's death was the theme. It may strike the reader as a strange topic for investigation, because most Catholics take it for granted that our Lady did die. The topic has come to the fore in recent years, particularly since the Assumption was defined in 1950. The words used by Pope Pius XII leave unsettled the question of the death of the Blessed Virgin: "We proclaim, declare, and define that it is a divinely-revealed dogma that God's Immaculate Mother, the ever-virgin Mary, *when the course of her earthly life was finished,* was assumed body and soul into heavenly glory."

The study of our Lady is not an isolated branch of knowledge. Doctrines about the Mother of God are bound up with other truths of the Faith — with our Lord, with the life of grace, with the mystery of original sin, with the life to come. Death entered the world through Adam's fall; hence the question is raised: since our Lady was preserved from original sin, was she obliged to die? Likewise Mary's role as associate of the Redeemer and as spiritual mother and model of all men enters into the discussion of her death.

The opinion of American theologians, as reflected in the papers and discussions at Chicago, favors the far more common view — that our Lady did finish the course of her earthly life by death. The other view is that she was taken up to heaven without dying. Even the daily press in Chicago showed keen interest in the papers. One well-meaning reporter had to be gently dissuaded from titling a feature story: "Catholic theologians hold post-mortem on Virgin Mary."

Bishop Raymond P. Hillinger represented the Cardinal throughout the convention. The late Samuel Cardinal Stritch personally addressed the delegates at the Holy Hour; his sermon is in *Marian Studies.* At the first assembly the secretary announced with regret the resignation of President Bernard LeFrois S.V.D., who had been given a mission assignment in the Philippines, and paid tribute also to the late beloved vice-president, Marianist Peter A. Resch (died April 29, 1956) who had taken an active part in the Society from the start. Two new officers were named to fill out their terms: Rev. Eamon R. Carroll O.Carm., of the Catholic University of America, president, and Rev. Walter J. Burghardt S.J., of Woodstock College, vice-president.

Father Salvatore J. Bonano C.M.F., was prevented by illness from delivering his paper at the convention, but it is in *Marian Studies:* "Our Lady's Alleged Immortality 'de jure' and 'de facto.'" Immortality *de jure* means a right to immortality; immortality *de facto* means actually being spared from death.

The first paper read at the convention was by Father Walter J. Burghardt S.J., "The Testimony of

the Patristic Age concerning Mary's Death." In typically thorough fashion and in very readable style Father Burghardt surveyed the field, taking in order writers before Ephesus (431 A.D.), the apocryphal *Transitus Mariae* (the passing of Mary) accounts, the early feast of the "Dormition" in the East and West (ancestor of our feast of the Assumption), Greek sermon literature of the seventh and eighth centuries, Western testimony from 431 A.D. to 735 A.D., and finally the rival traditions of the tomb of the Virgin in Jerusalem and Ephesus. The lecturer skilfully analyzed and rejected the arguments invoked in favor of the non-death thesis.

Next came Father James M. Egan O.P., of St. Mary's, Notre Dame, Indiana, on "The Doctrine of Mary's Death during the Scholastic Period," covering the period between the eighth and sixteenth centuries in terms of the doctrinal arguments then offered for the uncontested fact of Mary's death.

Father John P. O'Connell, an active figure in The Liturgical Conference in the United States, spoke on "The Testimony of the Sacred Liturgy relative to Mary's Death." He traced the emphasis on our Lady's death in the first assumptionist liturgies of the principal parts of the Church – Rome, Constantinople, Jerusalem. He made an interesting allusion to the famous *Veneranda,* originally an announcement of the meaning of the August 15th feast, but now a collect in the Mass for the Assumption in a number of missals, such as those of the Carmelites and Dominicans. The prayer, *Veneranda,* reads: "for today the holy Mother of God did suffer temporal death, but the bonds of death could not hold back her who brought forth thy incarnate Son. . . ."

Father Thomas W. Coyle C.SS.R., presented a paper on "The Thesis of Mary's Death in the Light of 'Munificentissimus Deus.'" *Munificentissimus Deus* (The most bountiful God) is Pope Pius XII's official document defining the dogma of the Assumption. Father Coyle's view was: "The Pope did not define nor did he favor either side of the controversy, but he left it in the same status it was before. . . ."

The winner of the Mariological Award was Father Dominic J. Unger O.F.M.Cap., author of the book, *The First-Gospel, Genesis* 3:15, editor of annotated translations of several Marian encyclicals, and writer of numerous articles on Scriptural and Mariological subjects.

Mary and the Church, 1958

Volume nine reports the Dayton, Ohio, meeting, January 2-3, 1958. The Marianists of the Marian Library of the University of Dayton have been closely associated in the Society's work from 1950. The Holy Hour, a visit to the Marian Library, and a dinner were held at the University. Father John A. Elbert, Marianist Provincial, preached the Holy Hour sermon on the convention theme of "Mary and the Church."

Keynote speaker at Dayton was Father John F. Sweeney S.J., "Theological Considerations on the Mary-Church Analogy," concerning current views on the parallelism between Mary and the Church. Father Sweeney sketched out some points of comparison between our Lady and the Church: mother and spouse, virgin, her fullness of grace, co-redemptress, and the eschatological type.

Father Francis L. B. Cunningham O.P., spoke on "The Relationship between Mary and the Church in Medieval Thought." Father Cunningham came to the conclusion that medieval thinkers never made a major preoccupation of the Mary-Church analogy, although they were familiar with its terms.

From the Philippines former president Father LeFrois S.V.D., sent a brilliant contribution, which puts in condensed form the results of much study: "The Mary-Church Relationship in the Apocalypse." In his absence, Father LeFrois' paper was skillfully presented by two Scripture scholars: Father Richard Kugelman C.P., as reader, and Father Christian P. Ceroke O.Carm., as discussion leader.

The book, *The Woman Clothed with the Sun (Apoc. 12): Individual or Collective?* (Rome, 1954), is not readily available, and is moreover written for experts. The paper in *Marian Studies* makes it possible for an educated Catholic to appreciate the dramatic progress of modern Catholic Scripture studies and their importance for the study of our Lady. Father LeFrois' argument is that "the woman clothed with the sun" is in differing respects both Mary and the Church. St. John, author of the Apocalypse, is purposely describing the Church under the distinguishing features of our Lady. As Father LeFrois writes in his conclusion, "Mary embodies in her person the mystery of the Church whose role is identical with that of the Virgin Mother in bringing forth the life divine in the hearts of regenerated mankind."

Father Cyril Vollert S.J., completed volume nine of the *Studies* with "The Mary-Church Analogy in Its Relationship to the Fundamental Principle of Mariology." The author had already written at length on this topic in his article, "Mary and the Church," in the second volume of the three-volume symposium, *Mariology,* edited by Father J. B. Carol, and published in 1957. At Dayton he was again at pains to consider some of the modern views on the Mary-Church relationship: O. Semmelroth S.J., of Germany, holds that the proposition, "Mary is the prototype of

the Church," is the fundamental principle in Mariology; H. M. Koester S.A.C., also of Germany, is of the opinion that "Mary is the representative of the Church." In Father Vollert's judgment, neither opinion sufficiently respects the central truth of the divine maternity, which has the best claim to be the fundamental principle of Mariology.

The Mariological Award of the year was given to Father Cyril Vollert S.J., who has deserved so well of the sacred sciences in America. A past president of the Mariological Society, Father Vollert, of St. Mary's, Kansas, has written a number of books and numerous articles. He has spent years in professional theology, and his Mariological writings are world-recognized.

At the Dayton meeting it was announced that the president, Father Eamon R. Carroll O.Carm., would represent the Society at the coming International Mariological Congress to be held at Lourdes, September, 1958. The choice of topic for the Dayton national convention coincided with the Lourdes theme – the Mary-Church relationship. The particular aspect of the theme assigned to the United States was "Our Lady and the Apostolate of the Church." As a matter of record, the majority of the delegates from the United States who read papers at the Lourdes congress are members of the Society.

Fundamental Principle, 1959

The Society's tenth meeting was held at Paterson, New Jersey, January 5-6, 1959, under the patronage of Bishop James A. McNulty. The subject was "the fundamental principle of Mariology." Father Paul Mahoney O.P., was the first speaker: "The Nature, Derivation, and Function of Mariological Principles." Father Mahoney limited his keynote paper to proposing certain ground rules for seeking a Mariological first principle. It was left to other speakers to elaborate the point further.

Father William F. Hogan, of the Darlington, New Jersey, seminary, spoke of "The Fundamental Principle of Mariology according to the Magisterium." (The magisterium is the divinely established official teaching authority of the Church.) Since the Church has not stated any explicit first principle of Mariology, Father Hogan examined the statements of recent popes to see if a trend towards some principle could be discerned. He found a definite emphasis on the divine maternity. In the words of Pope Pius XII's Marian Year letter, *Fulgens corona* (Radiant crown): ". . . from this sublime office of the Mother of God seem to flow, as it were from a most limpid hidden source, all the privileges and graces with which her soul and life were adorned in such an extraordinary manner and measure."

Father Edward D. O'Connor C.S.C., of Notre Dame University, covered "The Fundamental Principle of Mariology in Scholastic Theology." We find in St. Anselm (d.1109) the first formulation of a principle: "It was fitting that Mary be clothed with a purity so splendid that none greater under God could be conceived." Peter Lombard's (d.1160) "Book of Sentences," which set the pattern for many similar works, has little to say on our Lady. The situation improved early in the 1200's, when the question of the feast of the Conception of the Virgin overflowed into theological disputation. With St. Bonaventure (d.1274) a wider range of topics about Mary entered theology.

As to St. Albert the Great (d.1280), some writings for centuries credited to him have been recently shown to be someone else's work. A great deal of research is now being done to evaluate what is authentically Albertine. St. Albert's greatest disciple was St. Thomas Aquinas (d.1274). Of his several treatises on our Lady, Father O'Connor limits himself to the *Summa theologica* (theological Summa). The most important Marian question studied in the *Summa* is, as with St. Thomas' predecessors and contemporaries, the sanctification of the Blessed Virgin. "In it," notes the speaker, "principles are consciously and deliberately formulated in order to render an account of Mary's grace." St. Thomas emphasizes Mary's fullness of grace because of her vocation to be Mother of God. He speaks also of this fullness of grace as resulting from her motherhood, because of Mary's "nearness" to the human nature of Christ.

The next paper in the *Studies* is "The Divine Motherhood, the Basic Principle of Mariology," by Father Michael Griffin O.C.D. When the board drew up the topics for Paterson, this theme was assigned simply as, "The Basic Principle of Mariology," with the choice of principle left to the one invited to give the paper. Father Griffin chose the divine maternity.

Father Mark J. Dorenkemper C.PP.S., of St. Charles Seminary, Carthagena, Ohio, stirred up an animated discussion with his "Subsidiary Principles of Mariology." As first and second subsidiary principles, "revealed truths immediately founded in the divine maternity, from which all other Mariological truths proceed," he suggested our Lady's co-redemption and her position as prototype of the Church.

The first subsidiary principle is the co-redemption. Words from a letter of Pope Pius XI bring out the bond between the co-redemption and the divine maternity: "The most blessed Virgin, conceived without original sin, was chosen to be the Mother of God so that she might be made an associate in the redemption of mankind."

The second subsidiary principle sums up many aspects of the mystery of Mary that God has made known to us. These truths include her absolute sinlessness, her fullness of grace, and her spiritual maternity. It is also true that all Mary's graces and gifts are an effect of the Redemption by Christ. Moreover, the Church itself is the effect of the Redemption; for, it "was born from the side of the Saviour on the Cross." In the light of such truths we can say with St. Ambrose (d.397), "Mary is the prototype of the Church," for she contains in herself the most perfect realization of the Church.

The Mariological Award was given to Father Walter J. Burghardt S.J., vice-president of the Society, and an expert in the field of patrology. At the business meeting which closed the Paterson convention the secretary announced that membership as of January, 1959, totalled 382. Of this number, 321 were active members, and 61 associate members. The figures at the second meeting, when the Society was one year old, were only 130 active members, and 5 associates.

Conclusion

The first ten volumes of *Marian Studies* are a lasting record of the zeal for scientific study on our Lady by American Catholic theologians. In the past there have been many American intellectual efforts in Mary's praise. But the Mariological Society of America is the first successful organized study effort built on collaboration between trained men in theology and Sacred Scripture. A glance at the lists of members printed in the back of *Marian Studies* shows the geographical spread of the Society. Many dioceses and the majority of the orders and congregations of religious men are represented. The programs of the national conventions give yearly testimony to the unity of faith of speakers from many orders, from various universities and seminaries, from every part of our land, as well as from Canada.

Were a complete index to the first ten volumes to be made, it would show there are very few Marian doctrines that have not been touched on. Many have been taken up in great detail. Early in the series a plan was adopted that has been generally followed. The convention theme, for example, the queenship, is studied: (1) in the teaching of the Church; (2) according to the Scriptures; (3) in the ancient Christian authors; (4) in its development in medieval theology; (5) in the present-day theological understanding of the truth; (6) in relation to other Marian doctrines.

The editor of *Marian Studies* is Father Juniper B. Carol O.F.M., founder of the Society, and at present its secretary. His capacity for work is as remarkable as his scholarly ability. The Mariological Society of America is a dream that Father Carol brought to reality, and his total dedication to the progress of the Society still remains a dynamic influence in the study of Mary in America.

And the future? The 1960 topic has been "Our Lady in the Gospels," and volume eleven of *Marian Studies* containing the Detroit convention papers will be in print by the time this first number of THE MARIAN ERA reaches its readers. Possible themes for years to come include the Assumption, our Lady's fullness of grace, Mary's knowledge, the Blessed Virgin in the writings of the Fathers of the Church, and many others.

The first decade of the Society was almost entirely during the Marian reign of the late Pope Pius XII. The definition of the Assumption in 1950, the Marian Year, the new feast of the queenship and the encyclical on this doctrine in 1954, the Lourdes centenary of 1958, the international Mariological congresses of 1950 (Rome), 1954 (Rome), and 1958 (Lourdes) with the papal messages to them — all these, and still other deeds and documents of the Holy See, inspired American students of Mariology during the glorious pontificate of Pius XII. Pope John XXIII is now the Church's standard-bearer for the continued study of the place of the Mother of God in the divine plan, particularly in view of the general council which the Holy Father has announced.

ANTARCTIC MARIAN MEDAL

This medal of Our Lady of the Snows was distributed to Catholic Seabees who participated in the 18-month expedition in the Antarctic known as "Operation Deep Freeze II." Before leaving for the Antarctic, the men placed themselves under the patronage and protection of our Lady at a Mass in the Quonset Naval Air Station chapel, North Kingston, R. I. The Mass was celebrated by Lt. Leon S. Darkowski of Pittsburgh, Catholic chaplain of the expedition, who designed the medal. It shows the Virgin Mary standing beneath the Aurora Australis (Southern Light), over which flies an airplane. At the left is an icebreaker, and at the Virgin's feet are a penguin, a snow tractor and a Navy explorer in Eskimo clothes.

ENGLISH MARIAN LITERATURE OF 1959

BY ROBERT M. MALOY

The prodigious swell of books occasioned by the Lourdes centennial in 1958 dropped sharply away at the outset of 1959, but a more varied Marian literature was given to the public in the course of that year. Not only did the range brighten and expand, but the quality of publications relative to the Mother of God took a definite upswing. In general, such improvement can be traced to the sound theological research and writings of Mariologists, the precise and authoritative papal pronouncements of the past one hundred years, the apparitions of our Lady during the same century, and renewed interest on the part of Catholics in the positive rather than the apologetic aspects of the mysteries of Christ and his Mystical Body. However, the proximate cause for the appearance in English of not a few devotional and scientific works on the Blessed Virgin Mary must be attributed to the keen eye and progressive determination of American and British publishers who sought to supply the ever-growing Catholic public with materials that are commensurate with their needs and interests.

Unfortunately such materials are not consistently available to the trade publishers in the English language, and hence the practice of borrowing from Europe through the medium of translations has continued. Of thirteen book-length prose works in English which have appeared during the past year, eight are translations from the French, Spanish, or German, while only four are original to the English language. Of the latter four, one is a revised edition of a book published previously, and another contains the proceedings of the Mariological Society of America. When John Delaney, editor of Image Books, pleads for titles in English about our Lady "on a fairly popular level but at the same time directed to the intelligent reader" (*Marianist,* April, 1959), he seems to have a valid case.

The greatest challenge to one who attempts to compile anything resembling a complete listing of the year's Marian publications lies in tracking down likely titles as they appear. Sleuthing aids which the writer of the survey of 1959 productions which is offered here has found helpful are: *Catholic Book Merchandiser, Duckett's Register, Marian Library Newsletter, Publishers' Weekly,* the Catholic University of America and the Library of Congress printed card services, publishers' circulars and random notices. All of these have been thoroughly checked. Sometimes even the brightest looking clues lead to a disappointing find. *The Broken Rosary,* alas, turned out to be a mystery story! The record would be much simpler to keep, if the authors and publishers of Marian publications would deposit these in the Marian Library or at least notify the library of their appearance.

Periodical Literature

Articles on our Lady which have appeared in periodical publications are not considered here in detail. There is really only a handful of magazines in English which are exclusively Marian, although there are quite a number which are house organs of Marian religious congregations, or promoters of various de-

votions, or Marian only in title with mishmashes of all sorts of popular tidbits.

The foremost periodical publication is *Marian Studies,* the proceedings of the Mariological Society of America, which we have numbered among the books. Other materials in the periodical category which are of a less technical nature are the following: *Marianist,* a monthly exploring our Lady's role in the world of today, which is published under the direction of the Marian Library (Dayton, Ohio, $2.00); *Marian Reprints,* which appear eight times a year (Marian Library, Dayton, Ohio, $1.00), as a documentation series of papal directives, congresses, talks, and articles, and of which a complete backfile of over seventy issues is available; and *Our Lady's Digest* (Olivet, Illinois, $2.00), appearing nine times a year, and containing selections from Marian articles and books, together with some non-Marian materials such as NODL ratings. Marian articles in these and other periodicals are listed in the *Catholic Periodical Index.* To Marian periodical publications we may now add THE MARIAN ERA, which holds a middle place between the technical and the popular and thus in some measure at least answers John Delaney's plea for Marian books which are "on a fairly popular level but at the same time directed to the intelligent reader." All books mentioned in the survey which follows are hard bound unless otherwise noted.

Bibliographies

An outstanding bibliographic tool published in 1959 must be mentioned even though, strictly speaking, it is not an English work. It is *Bibliografia Mariana,* 1952-1957, by Giuseppe M. Besutti O.S.M. (Marianum, Rome, Italy, 1959; xv and 356 pp.; paper, lire 3,000), a classified Marian bibliography of international scope, comprising some 5,758 entries. An alphabetically arranged index facilitates author and subject searches. Important articles in periodicals as well as monographs are included. Father Besutti adds this third volume of scholarly bibliography to his two previous ones (1950 and 1952), thus providing the most important listing of Mariological sources for the years 1948 to 1957. The three volumes appeared originally in the Mariological quarterly, *Marianum,* and were then published separately.

Less pretentious is Joachim Smet O.Carm., and Gervase Toelle O.Carm., comp., *Catalog of the Carmelitana Collection, Whitefriars Hall,* vol. 1 (Carmelite Fathers of the American Province of the Most Pure Heart of Mary, Washington, D.C., 1959; ix and 381 pp.; index; paper, $5.00). This extraordinary issue of the Carmelite quarterly, *The Sword* (vol. 21), devotes pages 24-39 to Mariological works in the special collection of materials by or concerning Carmelites. Subdivisions on the Scapular, shrines, and the Holy House of Loreto are features of the 117 Marian entries.

In Stanley G. Mathews S.M., comp., *Recommended Spiritual Reading Books* (Marianist Publications, Dayton, 1959; 38 pp.; index; paper, $1.00), pp. 10-13 are devoted to "Mary, our Mother: lives, devotion, devotions." It is an annotated list of 38 in-print Marian spiritual reading books which are considered especially appropriate for religious.

The Marian Library at Dayton, Ohio, spotlights Marian publications in its *Newsletter,* which appears throughout the year and is obtainable gratis.

It may be well to call attention also to "A Recommended Reading List in Mariology" by Father Eamon R. Carroll O.Carm., which is being published in this volume of THE MARIAN ERA.

Doctrinal

J. B. Carol O.F.M., ed., *Marian Studies,* vol. 10 (Franciscan Monastery, Paterson, N.J., 1959; 197 pp.; paper, $2.50) is the record of the 1959 meeting of the Mariological Society of America, and as such represents the most scholarly and technical American theological work in Mariology. Its general theme is "Principles of Mariology." For the contents of the volume, see Father Carroll's "Reading List."

Kevin McNamara, ed., *Mother of the Redeemer; Aspects of Doctrine and Devotion; Lectures of Maynooth Union Summer School, 29 June to 3 July,* 1958 (M. H. Gill, Dublin, 1959; xv and 312 pp.; indices and bibliography; 25s), contains lectures by Irish theologians. They constitue a concise summary of modern Marian theology. Especially noteworthy is Father Joseph Cunnane's "The Doctrinal Content of Irish Marian Piety." A separate edition of the volume has now been published in the United States (Sheed and Ward, New York, 1960; xiii and 258 pp.; $4.00).

Bishop Leon J. Suenens, *Mary, the Mother of God,* translated by a Nun of Stanbrook (Hawthorn Books, New York, c.1959; 139 pp.; bibliography; $2.95), is vol. 44 of *The Twentieth Century Encyclopedia of Catholicism.* Its author is the auxiliary bishop of Malines, who is sometimes called "the Bishop of the Legion of Mary." It is a welcome popular Mariological treatise. Rather than a detached consideration of our Lady's privileges, the book offers a forceful presentation of Mary's role in the plan of Redemption, both during Christ's life on earth and its continuation in the Mystical Body. It is outstanding for its presentation of the compass of Marian theology in meaningful terms for the non-theologian.

René Voillaume, *Abodes of God: the Church, Our Lady,* translated by Ronald Matthews (Geoffrey Chapman, London, 1959; 63 pp.; paper, 3s 6d), forms

part of a series entitled *Doctrine and Life.* This little work contains two talks by the superior of the Little Brothers of Jesus. In the second, on our Lady, the fact that Mary is the Mother of Jesus and that this motherhood extends over every stirring of Christ's life in us is stressed. Mary, it is pointed out, did nothing but fulfill the will of God in all simplicity. The matter is treated in a non-technical manner.

Two chapters in two other books of a more general nature may also be mentioned. Gregory Figueroa S.A., "Mary and the Church in St. Ambrose," appeared in *One Fold,* edited by Edward F. Hanahoe S.A., and Titus Cranny S.A. (Chair of Unity Apostolate, Garrison, N.Y., 1959; $6.50), pp. 259-271. It is a technical treatise, the significant aspects of which concern Mary and the virginal motherhood of the Church, virginal motherhood and the individual, and the Church and chastity. Alexander Jones, "The Tool of God," was published in *Patterns of Scripture,* by Cecily Hastings, Vincent Rochford, and Alexander Jones, a *Canterbury Book* (Sheed and Ward, New York, [1959]; $0.75), pp. 73-96. It is a non-technical essay on the Blessed Virgin as she appears in Sacred Scripture.

Doctrinal and Devotional

Monsignor George W. Shea, in "The Development of Mariology in Catholic Theology," a portion of *The McAuley Lectures,* 1958 (St. Joseph College, West Hartford, Conn., c. 1959; paper, $1.00), pp. 255-266, simply and effectively deals with the fact of the "gradual multiplication of Catholic dogmas, especially those regarding our Lady" since the close of revelation in apostolic times. A brief, important summary of a much misunderstood position that will be of value to those who view the Church either as statically immobile or as gallopingly changeable.

E. Flicoteaux O.S.B., *Our Lady in the Liturgy,* translated by Adhelm Dean O.S.B. (Helicon, Baltimore, 1959; xi and 109 pp.; $2.75 — also a paper edition, as vol. II of *Liturgical Library:* Challoner Publications, London, 1959; xi and 109 pp.; 7s 6d), will probably remain important even though the author did not write an exhaustive study nor present it in a thoroughly scholarly manner. It may be described as a mixture of liturgical knowledge and devotional reflections. Avoiding exaggeration, Dom Flicoteaux divides this little volume on the Roman liturgy into two essential parts, as he meditatively discusses "Mary in the Mysteries of Our Salvation" (Christmas, Advent, Annunciation, Visitation, Presentation of Jesus, Public Life of Jesus), and "Feasts Instituted in Honor of the Blessed Virgin" (Immaculate Conception, Assumption, Nativity, etc.). A special section is devoted to the *Magnificat;* and an appendix treats the *Salve Regina.* A work in the spirit of Pius Parsch.

The precise but unencumbered theology of Pere René Laurentin's *Our Lady and the Mass in the Service of the Peace of Christ,* translated from the French by Francis McHenry O.S.B. (Macmillan, New York, c. 1959; 74 pp.; bibliography; index; $1.75), makes an even more important contribution to liturgical literature by its underlining of the function of Mary's participation in the mystery of the Redemption before it proceeds to explore her role in the mystery of the Mass, as considered identical with that of the Cross.

Otto Hophan O.F.M.Cap., *Mary Our Most Blessed Lady,* translated by Berchmans Bittle O.F.M.Cap. (Bruce, Milwaukee, c.1959; ix and 374 pp.; index; $4.75), is a devotional life of our Lady, developed imaginatively from the Scriptural text. Within the pious narrative, the Catholic teaching on Mary's prerogatives, including her mediation, are unfolded. The first chapter gives the position of the Blessed Virgin within the scheme of Catholic doctrine as a means of the divine plan.

William G. Most, *Mary in Our Life,* 3rd edn. (P. J. Kenedy, New York, c.1959; xviii and 332 pp.; appendices and indices; $4.50), is a new edition of a work which won the Marian Library Medal for the author in 1955. It brings the work up to date with recent theological advances, and adds an appendix to cover Pius XII's *Ad Coeli Reginam* and *Haurietis Aquas.* The book remains an outstanding integration of dogmatic truths with Marian devotion. The index is not properly revised.

Emil Neubert S.M., *Life of Union with Mary,* translated from the 3rd French edn., *La Vie d'Union a Marie,* by Sylvester P. Juergens S.M. (Bruce, Milwaukee, c.1959; xii and 255 pp.; index; $4.95), presents a precise theological summary as well as a spiritual guide's practical advice. In this, his latest work, Marianist Father Neubert, with the realities of Catholic dogma as basis, outlines the meaning of ordinary and mystical union with Mary, and indicates the practical means for achieving this life with the Mother of Jesus as suggested by the lives of great Marian devotees and by his own experience as a spiritual director and theologian.

Federico Suarez, *Our Lady the Virgin,* [translated by Hugh and Lucia Fox of Dublin] (Scepter Press, Chicago, c.1959; 275 pp.; $3.50), contains essays pertaining to modern problems and topics of the spiritual life. They take as their *point du départ* the Gospel record of Mary's life and show that "the best way to imitate Christ is to imitate our Lady," for no other person has ever reproduced the life of Christ so faithfully. The original work, *La Virgen Nuestra Senora,* has been popular in Spain.

Here we may well add also a pamphlet by Roger M. Charest S.M.M., *Our Lady and Her Legion* (Montfort Publications, Bay Shore, N.Y., 1959; 38 pp., $0.10). It discusses the major aspects of the Legion of Mary as an apostolic extension of the Blessed Virgin Mary's role as Co-redemptrix.

Devotional

In 1959 the label "devotional" was raised above its sometimes sugary, romantic connotations. S. G. A. Luff, *Silent Bedes* (Longmans, London, 1959; 93 pp.; 8s 6d), of the *Inner Life* series, is a collection of "practical meditations for the mysteries of the Rosary."

J. A. Shields, *Mary Our Mother, a Series of Short Meditations on the Life of Our Blessed Lady* (Clonmore and Reynolds, Dublin, and Burns, Oates, and Washbourne, London, c.1959; 71 pp.; paper, 5s), contains 31 meditations, each on a specific Marian incident: seven joys, seven sorrows, glories, apparitions. Each section is usually concluded with a brief prayer.

Josef Weiger, *Mary Mother of Faith,* translated by Ruth Mary Bethell, with a special introduction to the English translation by Msgr. Romano Guardini (Henry Regnery, Chicago, 1959; 259 pp.; $5.00), has the distinction of being the most beautifully produced and perhaps the best enunciated title of the year. Characterized by reverence before the central themes of the Incarnation and the Redemption, this book presents dignified reflections on Mary's life and blessedness, her relation to Eve, and her position at the end of the Old Testament. The third section is devoted to the mysteries of the Rosary. Father Weiger's masterful meditations in the spirit of the Gospel text may well serve as a model, inasmuch as they carefully avoid giving any unwarranted meaning to the words of Holy Scripture. It is a piece of devotional literature in which Jesus and Mary are not separated.

Two new pamphlets which deserve to be especially recommended are: Cyril Mary Jablonovsky C.P., *Mary for Moderns* (Montfort Publications, Bay Shore, N.Y., [1959]; 31 pp.; paper, $0.25), and *The Rosary: A Legionary Meditates on the Rosary* (Montfort Publications, Bay Shore, N.Y., 1959; pages unnumbered; illustrated; paper, $0.10). The latter offers reflections on each mystery of the Rosary in the spirit of the Legion of Mary. The former contains 30 short, single-page meditations on words spoken about, or by, or to Christ's Mother. Written for moderns "on the run," these considerations, practical applications, and helpful resolutions are presented in an inviting, popular idiom, and touch basic problems and facets of modern Christian life.

Two other pamphlets which we have not been able to examine because they appeared at the end of the year are: Alberione, *A Month with Mary* (St. Paul Book Center, 1959; $0.15), and Heppler, *Thou Art All Fair: Thoughts on Our Lady* (St. Anthony Guild Press, 1959; $0.20). The bibliographical data are from the Catholic University of America card service.

Documentation

Pope Pius XII, *Four Marian Encyclicals and the Apostolic Constitution Munificentissimus Deus* (Paulist Press, New York, c. 1959; 158 pp.; index; $1.50), contains English translations of *Deiparae Virginis Mariae, Fulgens Corona Gloriae, Ad Coeli Reginam, Le Pelerinage de Lourdes,* and *Munificentissimus Deus,* together with discussion questions by Gerald C. Treacy S.J., and an introduction by Father William F. Hogan.

Marian Reprints (Marian Library, Dayton, Ohio), published in 1959, are the following: Pope Benedict XV, *Marian Doctrine of Benedict XV: Excerpts from His Writings* (12 pp.); Bishop André-Marie Charue, *Beauraing Documents of Bishop Charue* (12 pp.); Francis J. Connell C.Ss.R., *Is Our Veneration of Our Lady "Mariolatry"?* (5 pp.); James Egan O.P., *Lourdes, Witness to the Maternal Solicitude of Mary* (11 pp.); Mary Redd Newland, *St. Bernadette and Our Lady* (11 pp.); Jean-Hervé Nicolas O.P., *Mother of His Many Brethren* (11 pp.); Pope Pius XII, *Munificentissimus Deus — On the Assumption,* translated by Msgr. Ronald A. Knox (16 pp.).

Here we may add also Xavier Schultz S.M., *Material for a Marian Quiz* (Marianist Publications, Dayton, Ohio, c.1959; 23 pp.; bibliography; paper, $0.50). Containing 200 questions and answers concerning our Lady and touching on apparitions, dogma, and history, this pamphlet serves as a short and simple catechism of Marian items.

Shrines and Apparitions

Omer Englebert, *Catherine Labouré and the Modern Apparitions of Our Lady* (P. J. Kenedy, New York, 1959; 243 pp.; $3.95), is for the most part an account of St. Catherine Labouré and the apparitions of Our Lady of the Miraculous Medal in 1830; but it also presents a survey of the apparitions of our Lady in the century which followed, the "century of miracles," down to the events at Banneux in 1933, the latest appearances of the Blessed Virgin which have been fully recognized by the Church as genuine.

Donald Hole, *England's Nazareth: A History of the Holy Shrine of Our Lady of Walsingham,* revised by Rev. Colin Stephenson (Morehouse-Gorham, New York, 1959; 88 pp.; illustrated; map; paper, $1.00), tells the story of the most famous shrine of our Lady in England. The medieval shrine, built as a replica

of the Holy House of Nazareth, was destroyed at the time of the Reformation, but has been restored by the Anglicans. The Reverend Colin Stephenson is the guardian of the Anglican pilgrimage shrine. He has contributed an article to this volume of THE MARIAN ERA.

Wilhelm Hunermann, *Miracle at Fatima,* translated from the German by Isabel and Florence McHugh (P. J. Kenedy, New York, c. 1959; viii and 214 pp.; photos; $3.95), is a popular, novelized account of the 1917 Fatima apparitions. However, like the author's *Flame of White,* a life of St. Pope Pius X, this book tells the story in a balanced and accurate fashion and is based on research and documents. It is not merely a historical novel, but authentic history presented with the art of the novelist.

H. Jongen S.M.M., *Look — the Madonna is Weeping,* translated from the French by Francis P. White S.M.M. (Montfort Publications, Bay Shore, N.Y., 1959; xii and 158 pp.; illustrated; $3.00), is a popular study, with photographic illustrations, of the Weeping Madonna of Syracuse, Sicily. This plaster statue of our Lady unaccountably began to shed tears on August 29, 1953; and within a year the phenomenon was recognized by Church authorities as miraculous. Father Jongen's account is the first full-length book in English on the subject.

John C. Jutt, *Our Lady of Siluva* (Knights of Lithuania, South Boston, Mass., [1959]; 51 pp.; paper), is a pamphlet describing the apparition of our Lady in the town of Siluva, Lithuania, in 1608, as well as the miraculous image and the shrines and cult of our Lady under this title in various places. The author claims that the apparition at Siluva was the "first widely known apparition of the Mother of God in Europe."

Francis B. Thornton, ed., *Marian Shrines in the Holy Land* (Catholic Digest, St. Paul, Minn., c. 1959; 64 pp.; illustrated; tipped-in plates; paper, $1.50), forms part of the *Shrines of the World* series which for two years has described important Catholic devotional centers by means of fictional travelogues and photographs. The editorship, format, and price is the same for all the brochures, which may be obtained on a subscription basis. Besides the one on the Holy Land, the following on Marian shrines have been issued in 1959: *Notre Dame de La Salette in France, Our Lady of Beauraing in Belgium, Our Lady of Chartres in France, Our Lady of the Cape in Canada, St. John's Cathedral in Holland.* The latter is the shrine of the Sweet Mother of 'sHertogenbosch. The following 1959 albums also contain some Marian material, usually a brief description of the Lady chapel of a church: *The Church of the Holy Sepulchre in Jerusalem, The Church of the Nativity in Bethlehem, Jesuit Martyrs' Shrine, Midland, Ontario, in Canada,* and *St. Joseph's Oratory in Montreal.*

Poetry

Angelico Chavez O.F.M., *The Virgin of Port Lligat* (Academy Library Guild, Fresno, Calif., c. 1956, 1959; xvii and 73 pp.; illustrated; $3.25, and de luxe edition $10.00), is a metaphysical poem by a well-known American Franciscan poet and historian, which was inspired by Salvador Dali's painting, *Virgin of Port Lligat.* There are explanatory notes on pages 37-71.

Louise Parnell, ed., *We Sing Our Praise to Mary,* 2 vols. (Notch Publishing House, Great Notch, N.J., 1959; 86 pp. and 108 pp.; frontispiece; $4.95 and $3.95), are two anthologies of amateur Marian verse written in honor of Our Lady of Lourdes. Many of the contributors are high school students. While the verses express many beautiful sentiments, not many of them are poems of distinction. Some of them appeared previously in magazines.

Juveniles

René Huggett, *The Story of Fatima,* illustrated by J.S. Goodall (George G. Harrap, London, c. 1959; 78 pp.; glossary; 6s), is a juvenile suitable for the middle grades. The author recreates the story of the three shepherd children of Fatima and the appearance of the Virgin Mary to them. Attention to background details about the country and the Portuguese peasants gives the story added value.

Sister Maryanna O.P., *My Marybook,* with pictures by June Roberts (Bruce, Milwaukee, c. 1959; pages unnumbered; $0.50), is a life of the Blessed Virgin for children. It is built around phrases of the Hail Mary and illustrated by colored pictures.

Baecher, *A Child's Life of Mary* (Paulist Press, New York, 1959; $0.10) appeared at the close of the year. We have knowledge of it only through the Catholic University of America card service.

Recordings

Worthy of mention in this survey are also two L. P. phonorecords by Father Roger M. Charest S.M.M., *Unconditional Surrender to Jesus through Mary* (Montfort Publications, Bay Shore, N.Y., [1959]; $6.95). The two talks concisely and clearly outline the following three topics: Introduction to De Montfort and the Age of Mary; Mary's role in the work of our sanctification; and, The answer: Total consecration to Christ through Mary. They are excellent recordings and explain the meaning of true devotion to our Lady in a manner that is both theologically elucidating and devotionally inspiring.

Marian Periodicals in the U.S.

The following periodicals published in the United States are exclusively or principally Marian in purpose and/or content. There are others which have a Marian name but for the most part offer reading matter of a general nature, although articles on our Lady may be a regular or important feature.

The Apostolate of Our Lady, Carey, Ohio. Monthly. Spreads devotion to Our Lady of Consolation and disseminates information relative to the Shrine at Carey.

Bulletin Board of Our Lady's Library, Marian College, Poughkeepsie, N.Y. Reports matters pertaining to Our Lady's Library.

Carmelite, 6415 Woodlawn Avenue, Chicago 37, Ill. Quarterly. For Scapular-wearers and members of the Carmelite Third Order Secular.

Direction, 3115 South Grand Boulevard, St. Louis 18, Mo. Monthly. For directors of Sodalities of Our Lady.

Junior Sodalist, 3115 South Grand Boulevard, St. Louis 18, Mo. Monthly, September to May. For members of the Sodalities of Our Lady in elementary schools.

Maria Legionis, 116 East Chestnut Street, Louisville, Ky. Quarterly. For members of the Legion of Mary.

The Marian, 4545 West 63rd Street, Chicago 29, Ill. Monthly, except July and August. Stresses Marian matters, stories of famous shrines, etc., and things of general Catholic interest.

The Marian Era, 1434 West 51st Street, Chicago 9, Ill. Annual. An exclusively Marian and Mariological publication.

Marian Reprints, Marian Library, University of Dayton, Dayton 9, Ohio. Eight times a year. A documentation series of papal directives, congresses, talks, and articles.

The Marianist Magazine, University of Dayton, Dayton 9, Ohio. Monthly, except July and August. Mainly articles on Our Lady.

Marian Studies, 174 Ramsey Street, Paterson, N.J. Annual. Publishes the papers read at the annual conventions of the Mariological Society of America. (See article and reading list by Eamon R. Carroll in this volume of THE MARIAN ERA.)

Mary, 6415 Woodlawn Avenue, Chicago 37, Ill. Bimonthly. Promotes devotion to the Blessed Virgin and the Marian saints.

Messenger of the Guard of Honor of the Immaculate Heart of Mary, 135 West 31st Street, New York 1, N.Y. Semi-annual. For the members of the Guard of Honor of the Immaculate Heart of Mary.

Messenger of the Immaculate Heart of Mary and St. Anthony Mary Claret, 553 South Western Avenue, Los Angeles 5, Calif. Monthly. Fosters devotion to the Immaculate Heart of Mary and St. Anthony Mary Claret, although it presents also articles of general interest.

The Miraculous Medal, 475 East Chelten Avenue, Philadelphia 44, Pa. Quarterly. Promotes devotion to Our Lady of the Miraculous Medal, although it contains also articles of general interest.

Novena Notes, 3121 West Jackson Boulevard, Chicago 12, Ill. Weekly. Promotes the novena devotions to Our Lady of Sorrows.

Our Lady of Fatima, 443 East 135th Street, New York 54, N.Y. Monthly. Promotes devotion to Our Lady of Fatima.

Our Lady of the Snows, 15 South 59th Street, Belleville, Ill. Monthly. Organ of the Shrine of Our Lady of the Snows at Belleville.

Our Lady's Digest, Olivet, Ill. Monthly, except bimonthly from June to September. Exclusively Marian in content, it presents digests of articles, etc. on our Lady which have appeared in other publications. (See advertisement in this volume of THE MARIAN ERA.)

Perpetual Help, 294 East 150th Street, New York 55, N.Y. Monthly. Publishes our Lady's glories, past and present.

Perpetual Help, Liguori, Mo. Monthly. Promotes devotion to Our Lady of Perpetual Help.

Queen of All Hearts, 40 South Saxon Avenue, Bay Shore, N.Y. Bimonthly. Fosters true devotion to Mary according to St. Louis de Montfort.

The Queen's Work, 3115 South Grand Boulevard, St. Louis 18, Mo. Monthly, October to June. For teenage members of the Sodalities of Our Lady.

The Rosary, Magazine 141 East 65th Street, New York 21, N.Y. Monthly. Promotes the devotion of the Rosary and the Rosary Confraternity.

The Scapular, 329 East 28th Street, New York 16, N.Y. Bimonthly. For the Scapular Militia.

Sodality Union News, 3115 South Grand Boulevard, St. Louis 18, Mo. Monthly. For the members of the Sodalities of Our Lady.

MARIAN SOCIETIES IN THE UNITED STATES

Archconfraternity of Our Lady of Perpetual Help and St. Alphonsus. Fosters devotion to the Blessed Virgin under the title of Our Lady of Perpetual Help. Branches in the world number 1,250. Headquarters: 526 59th Street, Brooklyn 20, N.Y.

Association of Our Lady of a Happy Death. Members pray daily and have Masses offered to obtain a happy death for themselves and others. General director: Via Penitenzieri, 17, Rome (113), Italy. U.S. regional directors: St. Joseph's Abbey, St. Benedict, La.; Marist Seminary, Washington, D.C.; and Rev. Fr. Cyril Mitera O.F.M., 106 Second Avenue East, Ashland, Wis.

Association of Our Lady of Salvation. Organizes and conducts pilgrimages to Catholic shrines throughout the world. Headquarters: 670 West Boylston Street, Worcester 6, Mass.

Block Rosary Lay Apostolate. Promotes weekly neighborhood recitation of the Rosary for peace and the conversion of the world. Headquarters: 651 Marlborough Avenue, Detroit 15, Mich.

Blue Army of Our Lady of Fatima. Prays for the conversion of Russia and world peace in response to the urgings of Our Lady of Fatima. Has a membership of more than 15,000,000 in over 57 countries. Headquarters: Ave Maria Institute, Washington, N.J.

Catholic Aviation League of Our Lady of Loretto. Promotes the spiritual welfare of Catholic men and women employed in commercial aviation. Membership: 500. Headquarters: 916 South Wolcott Avenue, Chicago 12, Ill.

Central Association of the Miraculous Medal. Fosters devotion to Our Lady of the Miraculous Medal. Headquarters: 475 East Chelton Avenue, Philadelphia 44, Pa.

Confraternity of the Immaculate Conception of Our Lady of Lourdes. Members honor the Immaculate Conception and thank her for the favors bestowed at Lourdes. Headquarters: Holy Cross Fathers, Notre Dame, Ind.

Confraternity of the Rosary. Its members can gain many indulgences by praying the fifteen decades of the Rosary in the course of each week. The direction of the confraternity has been entrusted by the Holy See to the Dominican Fathers. Headquarters in the United States: 141 East 65th Street, New York 21, N.Y.

Family Rosary, Inc. Promotes the daily recitation of the Rosary in the home. Headquarters: 773 Madison Avenue, Albany 8, N.Y.

Franciscan National Marian Commission. Promotes Marian studies, congresses in honor of Our Lady, and devotion to the Blessed Virgin. Headquarters: 121 Golden Gate Avenue, San Francisco 2, Calif.

Guard of Honor of the Immaculate Heart of Mary. Fosters devotion to Mary, particularly in the form of the "Guard Hour" which is observed by each member daily. Headquarters: 135 West 31st Street, New York 1, N.Y.; for Polish-speaking members there are subsidiary headquarters at the Franciscan Friary, Pulaski, Wis.

Guild of Our Lady of Ransom. Provides spiritual and temporal aid to inmates and former inmates of prisons, and assists in their proper rehabilitation. Headquarters: 73 High Street, Charlestown 29, Mass.

Legion of Mary. An association of the Catholic laity whose purpose is to sanctify its members and by personal visitation to intensify Catholic life, reclaim fallen-aways, and seek new converts. Established in about 1,000 dioceses throughout the world. International headquarters are in Dublin, Ireland; headquarters in the dioceses of the United States are indicated in the *Official Catholic Directory.*

Mariological Society of America. Promotes an exchange of views on Marian doctrines and furthers studies and research in Mariology. Headquarters: 174 Ramsey Street, Paterson, N.J.

Marian Library. Collects books on Our Lady, offers its facilities to students of Mariology, and promotes Marian studies. Situated at University of Dayton, Dayton 9, Ohio.

Marian Union of Masses. Each of its more than a million members has a Mass offered annually (about 3,000 Masses daily) for the intentions of the union, that is, for its members both living and deceased. In-

ternational headquarters: Ingolstadt, Bavaria, Germany; United States headquarters: 3140 Meramec Street, St. Louis 18, Mo.

Militia of Mary Immaculate. A pious union, whose members seek to obtain the conversion of all enemies of the Church by consecration of themselves to Mary Immaculate, prayer, use of the Miraculous Medal, and other means. Membership in the world: more than 2,000,000. Headquarters in the United States: Our Lady of Carey Seminary, 320 West Street, Carey, Ohio.

Our Lady's Library. Collects books, pamphlets, and periodicals on Our Lady, and offers its facilities to those who are interested. Situated at Marian College, Poughkeepsie, N.Y.

Pious Union of Our Mother of Good Counsel. Promotes devotion to the Mother of God under the title of Our Lady of Good Counsel. Membership: 1,000,000. Headquarters: 6312 South Claremont Avenue, Chicago, Ill.

Pro Maria Committee. Promotes devotion to Our Lady of Beauraing. Headquarters: 22 Second Avenue, Lowell, Mass.

Reparation Society of the Immaculate Heart of Mary, Inc. Promotes devotion to the Immaculate Heart of Mary through daily Rosary, daily sacrifice, First Saturday Communion, and holy hours. Headquarters: 720 North Calvert Street, Baltimore 2, Md.

Scapular Apostolate. Fosters devotion to Our Lady of Mt. Carmel and promotes the wearing of the brown scapular. Membership: 20,000. Headquarters: 329 East 28th Street, New York 16, N.Y.

Sodalities of Our Lady. Their purpose is the achievement by members of Christian perfection and intense apostolic action under the patronage of the Blessed Virgin Mary. As of December 31, 1959, there were 18,535 units in the United States, on all levels and including both sexes, from adult to junior sodalities in elementary schools. Headquarters: 3115 South Grand Boulevard, St. Louis 18, Mo.

Marian Awards of 1959

Magnificat Medal

Conferred annually since 1948, by Mundelein College of Chicago, on a Catholic college alumna who has intensified appreciation of Christian social living by her own life and leadership, the 1959 Magnificat Medal was awarded to Ruth Mary Fox, author, lecturer, and professor of English at the University of Wisconsin – Milwaukee (formerly Milwaukee State Teachers College).

Marianist Award

The University of Dayton's Marianist Award, conferred annually since 1950 on one who has performed outstanding service for the Mother of God, was given posthumously to Archbishop-Bishop John Francis Noll of Fort Wayne, Indiana, in 1959. It was bestowed by Archbishop Alter of Cincinnati and received by Archbishop Noll's successor, Bishop Pursley.

Mariological Society of America Award

The annual award of the Mariological Society of America for 1958 (given in January, 1959) was conferred on Rev. Walter J. Burghardt S.J., now president of the society (elected in January, 1960). The recipient of the same award for 1959 (given in January, 1960) is Rev. Eamon R. Carroll O. Carm., who served as president of the society for the past three years (1957 to 1960).

Marian Library Medal

Awarded annually since 1953, by the Marian Library of Dayton University, to encourage the writing in English of books on the Blessed Virgin Mary, the Marian Library Medal for 1959 was given to Rev. Edward O'Connor C.S.C., of Notre Dame, Indiana, editor of *The Dogma of the Immaculate Conception, History and Significance,* published by the University of Notre Dame Press in 1958.

Pius XII Marian Award

Presented each year since 1955, by the Montfort Fathers, to an outstanding promoter of consecration to the Immaculate Heart of Mary, the Pius XII Marian Award for 1958 was given in 1959 to Miss Marie Delicia Unson of Lucena, Quezon, Philippines, a member of the Legion of Mary.

Our Lady of Guadalupe Medal

Given to a Catholic who is outstanding in promoting understanding and friendship among the peoples of the western hemisphere, by Pi Alpha Sigma, Pan-American fraternity of St. John's University in Brooklyn, Our Lady of Guadalupe Medal for 1957 was awarded to Rev. Antonine Jurgelaitis O.P., chairman of the Department of Spanish at Providence College, Providence, R.I.

A Recommended Reading List in Mariology

by Eamon R. Carroll, O. Carm.

Assistant Professor of Sacred Theology,
The Catholic University of America, Washington, D.C.

Introductory Note

These recommended readings on the Mother of God were originally suggested to students of the first Catholic University of America Summer Program in Mariology, 1957. The list was revised, still in mimeographed form, for the 1958 and 1959 summer sessions. It has been brought up to date (January, 1960) for its first appearance in print in *THE MARIAN ERA.*

The contents of the reading list are almost entirely doctrinal, as distinct from merely devotional. A few picked titles on famous appearances of our Lady were inserted on the occasion of the Lourdes centenary. The decision to stress doctrinal writings was prompted in the first place by the needs of the Catholic University annual summer Program in Mariology. It has been thought wise to keep the list mainly doctrinal for the benefit of the readers of *THE MARIAN ERA,* since true devotion to our Lady must be founded on solid doctrine.

Devotional writings on the Mother of God are fairly well-known, and can be usually obtained with ease in parish and sodality libraries. Good doctrinal writings are less well-known. This list indicates the great abundance of excellent modern treatments of Marian themes. General doctrinal books, e.g., high school and college textbooks on religion, have not been listed. The catalog does not claim to be complete; it is selective rather than comprehensive, and gives recommendations personally vouched for by the compiler, without prejudice to other possible good writings. Most of the books and pamphlets listed are still in print, and sufficient selections from magazines are given so that some of the titles should be available to almost everyone.

Section A, *Marian Studies,* and section C, the three-volume symposium, *Mariology,* are of primary importance. In section D (general works and compilations) and in section E (writings on specific subjects) a double asterisk has been used for outstanding items. Where articles are chosen from so wide a range of publications, they are bound to differ greatly in the demand they make upon the reader. Some are quite difficult and are for trained readers; others are relatively simple and will prove profitable even to infrequent readers, e.g., the *Marian Reprints* (section B) are designed for a wide circle of readers. All the materials, even the few items with Latin titles, or those in magazines with foreign language names, are in English.

A suggestion for using the list profitably: after the series of *Marian Studies* and *Marian Reprints* come the general works and compilations with indications of their contents; finally, the specific doctrines about our Lady. It is important to note that the listings under the specific doctrines do not repeat articles previously mentioned in the sections of serials, general works, and compilations. For example, a person seeking information on the divine maternity should look for it not only in subsection (4) *Divine Maternity* of E. *Writings on Specific Subjects,* but also turn back to A. *Marian Studies* (vol. 6 (1955) dealt entirely with this theme), to C. 2. *Compilations* (e.g., an essay on the divine motherhood by F. J. Connell C.SS.R., is in the St. John's Mariological Institute Lectures), and of course to C. 1. *General works,* each of which will be likely to have some pages on the divine maternity.

A. Marian Studies

Marian Studies are the proceedings of the annual conventions of the Mariological Society of America. All volumes, except One, Two, and Three, are in print and can be obtained from the editor, Rev. Juniper B. Carol O.F.M., 174 Ramsey Street, Paterson 1, N.J., for $2.50 plus 9c postage each. Active membership in the Mariological Society is open to priests; annual dues are $5.00. Associate membership is open to persons and groups interested in the work of the Society; dues are $3.00. All members receive *Marian Studies* without further cost. It is possible for others also to subscribe in advance so that each new volume of the proceedings will be sent when ready. The contents of the volumes published to date are as follows:

Volume One, Washington, D.C., 1950; General questions. Mariological Movement in the World Today (J. B. Carol O.F.M.); Some Marian Collections in the World (L. Monheim S.M.); Towards a Systematic Treatment of Mariology (F. J. Connell C.SS.R.); Use of Scripture in Mariology (D. Unger O.F.M.Cap.); Beginnings of Scientific Mariology (E. Burke C.S.P.); Function of Our Lady's Faith in the Church (J. C. Fenton).

Volume Two, Worcester, Mass., 1951; The co-redemption. Mariology in the English-speaking World (Bishop Wright); Evaluation of Arguments in Favor of Mary's Co-redemption (E. Gallagher S.J.); Nexus between Mary's Co-redemptive Role and Her Other Prerogatives (L. Everett C.SS.R.); Chapter Twelve of the Apocalypse and Our Lady's Assumption (G. Bissonnette A.A.); Our Lady's Merit *de congruo* according to Pope Pius X (J. A. Moynihan); Predestination of Mary in the Light of Modern Controversy (W. F. Allen).

Volume Three, New York City, 1952; Spiritual maternity. Nature of Mary's Spiritual Maternity (W. Sebastian O.F.M.); Teaching of the Magisterium (G. W. Shea); Scriptural Basis (E. May O.F.M.Cap.); In Tradition (W. R. O'Connor); Place of Our Lady in the Mystical Body (C. Vollert S.J.); Spiritual Maternity and St. Louis de Montfort (F. Setzer S.M.M.); Dogmatic Foundation of Fr. Chaminade's Doctrine of Filial Piety (F. Friedel S.M.); Queenship in the Liturgy (K. B. Moore O.Carm.); Historical Notes on Luke 1: 48 (E. A. Ryan S.J.); Marian Devotion in the Early United States (W. Parsons S.J.); Origins of Marian Devotion in Canada (A. Carr O.F.M.Conv.)

Volume Four, Cleveland, 1953: Queenship of Mary. Nature of Mary's Universal Queenship (F. Vandry); In the Magisterium (E. R. Carroll O.Carm.); During the Patristic Period (M. Donnelly S.J.); Scriptural Basis (Eustace Smith O.F.M.); In the Light of *Quas primas* (F. Schmidt O.F.M.Cap); In the Middle Ages and Modern Times (W. Hill S.S.)

Volume Five, Washington, D.C., 1954, Immaculate Conception. Theology of the Immaculate Conception in the Light of *Ineffabilis Deus* (A. Wolter O.F.M.); In the Magisterium before 1854 (A. Robichaud S.M.); In the Eastern Churches (S. C. Gulovich); Immaculate Conception and Preternatural Gifts (A. Kippes O.M.I.); Nexus between the Immaculate Conception and Mary's Other Prerogatives (T. U. Mullaney O.P.)

Volume Six, St. Louis, 1955: Divine maternity. Nature of the Divine Maternity (J. Chiodini); Divine Maternity in the Early Church (M. Healy); Does the Divine Maternity Formally Sanctify Mary's Soul? (G. Van Ackeren S.J.); In Scripture (B. LeFrois S.V.D.); Was Nestorius a Nestorian? (J. Shannon O.S.A.); Nexus between Divine Maternity and Mary's Other Prerogatives

(H. E. McBride S.M.M.); Contemporary American Protestant Attitudes toward the Divine Maternity (K. Dougherty S.A.); Our Lady's Immunity from the Debt of Sin (J. B. Carol O.F.M.)

Volume Seven, New York City, 1956: Mary's virginity. Our Lady's Virginity *ante partum* (P. Donnelly S.J.); Our Lady's Virginity in the Birth of Christ (G. Owens C.SS.R.); Our Lady's Virginity *post partum* (E. R. Carroll O.Carm.); Our Lady's Vow of Virginity (N. Flanagan O.S.M.); Our Lady's Marriage to St. Joseph (G. Fournelle O.F.M.)

Volume Eight, Chicago, 1957: Did our Lady die? Our Lady's Alleged Immortality *de jure* and *de facto* (S. Bonano C.M.F.); Testimony of Patristic Age Concerning Mary's Death (W. J. Burghardt S.J.); Doctrine of Mary's Death during the Scholastic Age (J. M. Egan O.P.); Testimony of the Liturgy Relative to Mary's Death (John P. O'Connell); Mary's Death in the Light of *Munificentissimus Deus* (T. W. Coyle C.SS.R.).

Volume Nine, Dayton, 1958: Relationship between Mary and the Church. Current Theological Thought concerning Mary and the Church (J. F. Sweeney S.J.); Relationship between Mary and the Church in Medieval Thought (F. L. Cunningham O.P.); Mary-Church Relationship in the Apocalypse (B. LeFrois S.V.D.); Mary-Church Analogy in its Relationship to the Fundamental Principle of Mariology (C. Vollert S.J.)

Volume Ten, Paterson, N.J., 1959, Principles of Mariology. Nature, Derivation, and Function of Mariological Principles (P. Mahoney O.P.); Fundamental Principle According to the Magisterium (W. Hogan); Fundamental Principle in Scholastic Theology (E. D. O'Connor C.S.C.); Subsidiary Principles (M. J. Dorenkemper C.PP.S.); Divine Motherhood, Fundamental Principle of Mariology (M. Griffin O.C.D.)

Volume Eleven, Detroit, 1960: Our Lady in the Gospels. Problems of a Biblical Mariology (Eric May O.F.M.Cap.); Object of Mary's Consent at the Annunciation (R. Kugelman C.P.); Marian Significance of Cana (S. Hartdegen O.F.M.); Some Difficult Marian Passages in the Gospels (R. Mercurio C.P.); Mary's Maternal Role in John 19, 25-27 (C. P. Ceroke O. Carm.)

B. Marian Reprints

Marian Reprints are published 7 times a year by the Marian Library at the University of Dayton, Dayton 9, Ohio. Annual subscription: $1.00; note that the entire set of 70 plus the numbers of the Fall, 1959 - Spring, 1960 subscription year can be had for $8.00.

1. Mary's Place in Our Life — T.J. Jorgensen S.J.
2. The Meaning of Mary — Lois Schumacher; Litany for Our Times — R. L. Reynolds.
3. Mary and the Apostolate — E. Neubert S.M.
4. Imitation of Mary — P. Huault S.M.
5. Mary Assumed into Heaven — L. Everett C.SS.R.
6. Fatima — in Battle Array — J. Agius O.P.
7. Men, Mary, and Manliness — Ed. Willock.
8. Mary Conceived Without Sin — F. J. Connell C.SS.R.
9. Russia and the Immaculate Heart — Pius XII (Encylical)
10. Mary, Our Inspiration to Action — R. Knopp S.M.
11. Sign in the Heavens — J. O'Mahony O.F.M.Cap.
12. Soul of Marian Devotion — E Baumeister S.M.
13. The Assumption and the Modern World — Bishop F. J. Sheen.
14. Mother and Helpmate of Christ — J. Egan O.P.
15. Mary, Patroness of Catholic Action — John J. Griffin.
16. The Mystery of Mary — E. Neubert S.M.
17. The Blessed Virgin in the Liturgy — C. Howell S.J.
18. Our Lady of Russia — Catherine de Hueck Doherty.
19. The Witness of Our Lady — A. Goodier S.J.
20. *Fulgens Corona* — Pius XII (Encyclical for the Marian Year).
21. The Immaculate Conception and the United States — R. Ohlmann O.F.M.
22. The Immaculate Conception and the Apostolate — P. Hoelle S.M.
23. *Ineffabilis Deus* — Pius IX (Encyclical on the Immaculate Conception).
24. Mary's Apostolic Role in History — J. Totten S.M.
25. *Ad Diem Illum* — St. Pius X (Encyclical on Mary's mediation).
26. Know Your Mother Better — A Marian Bibliography — S. Mathews S.M.
27. The Immaculate Conception and Mary's Death — J. B. Carol O.F.M.
28. Immaculate Mother of God — Cardinal McIntyre
29. Wisdom of Our Lady — G. Vann O.P.
30. *Ad Caeli Reginam* — Pius XII (Encyclical on Mary's queenship).
31. Our Lady at Home — R. T. Murphy O.P.
32. The Brown Scapular of Carmel — H. Esteve O.Carm.
33. Mary's Role in the Mystical Body — T.A. Stanley S.M.
34. Mary and the Fullness of Time — J. Danielou S.J.
35. Protestantism and the Mother of God — K. F. Dougherty S.A.
36. The Legion of Mary — E. B. Kotter
37. Developing a Sound Marian Spirituality — W. G. Most.
38. *Laetitiae Sanctae* — Leo XIII (Rosary Encyclical).
39. The Motherhood of Mary — E. Neubert S.M.
40. The Hail Mary — James Shaw.
41. Our Lady's Serenity — R. A. Knox.
42. Our Lady and the Holy Spirit — Bishop L. J. Suenens.
43. Christ's Devotion to Mary — J. J. Panzer S.M.
44. Mary, Our Spiritual Mother — W. G. Most.
45. Mary in the Eastern Church — S. C. Gulovich.
46. Mary's Mediation and the Popes — E. R. Carroll O.Carm.
47. Filial Piety: Marian and Family — G. J. Schnepp S.M.
48. Mary and the History of Women — E. A. Leonard.
49. Our Lady, Symbol of Hope — J. Galot S.J.
50. Our Lady, Model of Faith — J. Galot S.J.
51. Mary, Model of Charity — H. Holstein S.J.
52. Spirit of the Legion of Mary — Frank Duff.
53. The Timeless Woman — Gertrud von Le Fort.
54. Mary, Queen of the Universe — J. Egan O.P.
55. The Lourdes Pilgrimage — Pius XII (Encyclical).
56. Our Lady of Lourdes, Guardian and Teacher of the Faith — Pastoral Letter of Bishop Pierre-Marie Theas (1957).
57. Esther and Our Lady — R. A. Knox.
58. Mary and the Theologians — T. E. Clarke S.J.
59. Edith Stein and the Mother of God — Sister M. Julian Baird R.S.M.
60. Behold the Handmaid of the Lord — R. Graef C.S.Sp.
61. Lourdes Documents of Bishop Bertrand-Sévère Laurence, Bishop of Tarbes, 1845-1870.
62. The Pope of the Virgin Mary [the late Pius XII] — Thomas Merton O.C.S.O.
63. Devotion to Mary in the Church — Louis Bouyer C.O.
64. Beauraing Documents of Bishop Charue.
65. Mother of His Many Brethren — J. H. Nicolas O.P.
66. St. Bernadette and Our Lady — Mrs. M. R. Newland
67. Lourdes — Witness to the Maternal Solicitude of Mary — J. M. Egan O.P.
68. *Munificentissimus Deus* — on the Assumption — Pius XII (translation of R. A. Knox).
69. Is Our Veneration to Our Lady "Mariolatry"? — F. J. Connell C.SS.R.
70. Marian Doctrine of Benedict XV — translated by R. Zehnle S.M.

C. Mariology

Mariology is a three-volume set edited by Juniper B. Carol O.F.M., and published by Bruce, Milwaukee, Wisconsin. This first large-scale American Mariology is a work of collaboration of many scholars.

Volume I (positive aspects) (1954, 434 pp.): Mary in the Documents of the Magisterium (E. R. Carroll O.Carm.); Mary in the Old Testament (E. May O.F.M.Cap.); Mary in the New Testament (M. J. Gruenthaner S.J.); Mary in Western Patristic Thought (W. J. Burghardt S.J.); Mary in the Apocrypha of

the New Testament (A. C. Rush C.SS.R.); Mary in the Eastern Liturgies (C. Gumbinger O.F.M.Cap.); Mary in the Western Liturgy (S. Daly O.S.B.); Outline History of Mariology in the Middle Ages and Modern Times (G. W. Shea); Mary's Immaculate Conception (A. Carr O. F. M. Conv., and G. Williams O.F.M.Conv.); Mary's Immunity from Actual Sin (S. Bonano C.M.F.); Holy Name of Mary (R. Kugelman C.P.)

Volume II (doctrine) (1957, 606 pp.): Scientific Structure of Mariology (C. Vollert S.J.); The Fundamental Principle of Mariology (C. Vollert S.J.); Mary in Eastern Patristic Thought (W. Burghardt S.J.); Predestination of Our Lady (J.B. Bonnefoy O.F.M.); Mary's Divine Motherhood (G. Van Ackeren S.J.); Perpetual Virginity of the Mother of God (P. Donnelly S.J.); Mary's Fullness of Grace (F. P. Calkins O.S.M.); Our Lady's Knowledge (F. J. Connell C.SS.R.); Mary's Spiritual Maternity (W. Sebastian O.F.M.); Our Lady's Co-redemption (J. B. Carol O.F.M.); Mary, Dispensatrix of All Graces (A. Robichaud S.M.); Mary's Death and Bodily Assumption (L. Everett C.SS.R.); The Universal Queenship of Mary (F. Schmidt O.F.M.Cap.); Mary and the Church (C. Vollert S.J.)

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D. General Works and Compilations

1. *GENERAL WORKS:*

Attwater, Donald, compiler, *A Dictionary of Mary,* 312 pp. Kenedy, New York, 1956.

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**Carol, J. B., O.F.M., *Fundamentals of Mariology* (textbook), 203 pp. Benziger, New York, 1956.

**Dwyer, Bishop G. and Holland, T., *Mary Doctrine for Everyman,* 64 pp. Paternoster Publications, London, England, 1956. (For this and all English and Irish titles a good bookshop to try is Duckett, 140 Strand, London, W.C.2, England; also for out-of-print titles.)

Friethoff, C., O.P., *A Complete Mariology,* translated from the Dutch, 287 pp. Newman, Westminster, Md., 1958. (For extended notice see Carroll, Eamon R., O.Carm., "Reflections on 'A Complete Mariology,'" in *American Ecclesiastical Review,* 140 (March, 1959) 159-67.)

Garrigou-Lagrange, R., O.P., *The Mother of the Savior and Our Interior Life,* 338 pp. Herder, St. Louis, 1954.

**Laurentin, R. (trans. G. Smith), *Queen of Heaven — a Short Treatise on Marian Theology,* 142 pp. Macmillan, New York, 1957. A different translation of the same book, by Angeline Bouchard, entitled *The Blessed Virgin Mary,* is given in Henry, A.-M., O.P., editor, *The Historical and Mystical Christ* (vol. V of *The Theology Library),* pp. 229-310, Fides Publishers, Chicago, 1958.

LeFrois, Bernard, S.V.D., *What They Ask About Our Blessed Mother,* 48 pp. Divine Word Missionary Publications, Techny, Illinois, 1951.

**Most, William G., *Mary in Our Life,* 332 pp. Kenedy, New York, 1959 (3rd edition).

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Scheeben, M. (trans. Geukers), *Mariology,* Vol. I, 252 pp., Vol. II, 287 pp. Herder, St. Louis, 1946-1947.

**Suenens, Bishop Leon J., *Mary the Mother of God,* 140 pp. Hawthorn Books (Twentieth Century Encyclopedia of Catholicism), New York, 1959.

**Vassall-Phillips, O.R., C.SS.R., "Mary, Mother of God" in Smith, G., editor, *The Teaching of the Catholic Church,* vol. 1 (Macmillan, New York, 1951), pp. 513-48.

Vassall-Phillips, O.R., C.SS.R., *The Mother of Christ,* 524 pp. Burns, Oates, London, 1922.

2. *COMPILATIONS:*

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Faerber, L.J., S.M., editor, *Our Lady in Education,* 208 pp. Marian Library, Dayton, Ohio, 1958. Proceedings of a workshop held in June, 1958: 12 addresses, 4 sample talks to different vocation groups, 2 selected reports, by Marianist educators and other contributors, lay and religious, e.g., J. Elbert S.M., P. Hoelle S.M., Herbert Schwartz, Sister Mary Jean Dorcy O.P.

**Fenton, J. C., and Benard, E. D, editors, *Studies in Praise of Our Blessed Mother,* 280 pp. Catholic University of America Press, Washington, D.C., 1952. Thirty-four articles reprinted from recent years of the *American Ecclesiastical Review,* including articles on the co-redemption by J. B. Carol, A. Michel, C. Boyer; on "Mother of Divine Grace" by C. Vollert S.J.; on the Immaculate Conception by F. J. Connell C.SS. R.; on Mary's compassion by T. U. Mullaney O.P.

First Franciscan National Marian Congress, in acclamation of the dogma of the Assumption Oct. 8-11, 1950 *(Studia Mariana,* VII), 315 pp. Franciscan National Marian Commission, Burlington, Wisconsin, 1952. Doctrinal and historical studies, e.g., "St. Irenaeus — Father of Mariology," by N. Moholy O.F.M.

Lumen Vitae (International Quarterly of Religious Education), volume 8 (April-June, 1953, number 2), pp. 169-347, all on "The Mother of God." Articles by C. Moeller, H. Barré C.S.Sp., B. Capelle O.S.B., F. Willam, etc., on teaching Marian doctrine.

McNamara, Kevin, editor, *Mother of the Redeemer,* Aspects of Doctrine and Devotion, 312 pp. M. H. Gill and Son, Dublin, Ireland, 1959. Lectures of Maynooth Union summer school, 1958, in fourteen essays, e.g., "Immaculate Conception," and "Our Lady's Assumption," both by H. Francis Davis, "Perpetual Virginity," by Dermot Ryan, "Our Lady, Queen of the Universe," by K. McNamara, "Our Lady and the Church," by Noel D. O'Donoghue O.D.C.

Mary in the Liturgy, 15th National Liturgical Week, Milwaukee, 1954, 159 pp. The Liturgical Conference, Elsberry, Missouri, 1955. Episcopal addresses, papers by B. Ahern C.P., F. A. Brunner C.SS.R., J. Hofinger S.J., G. Sloyan, "Mary in the Temporal Cycle — Easter Season," etc.

Mary in the Seraphic Order, Proceedings of the Franciscan Educational Conference, vol. 35, 550 pp. Franciscan Herald Press, Chicago, 1954. Essays on many aspects of Mariology — Scotus, St. Lawrence of Brindisi, St. Bernardine of Siena, St. Anthony, St. Pius X, Our Lady of the Atonement — by members of the Franciscan orders, e.g., B. Vogt O.F.M., Aidan Carr O.F.M.Conv., T. Cranny S.A., J. Montalverne O.F.M., F. Schmidt O.F.M.Cap., etc.

Nugent, Vincent J, C.M., editor, *The Mariological Institute Lectures,* St John's University Studies, Theological Series, vol. 1, 85 pp. St. John's University Press, Jamaica, N.Y., 1959. The five special lectures of the Lourdes centenary Mariological Institute held during the spring semester, 1958: "Mary, Queen of Heaven," by E. F. Smith O.P., "The Divine Maternity," by F. J. Connell C.SS.R., "The Immaculate Conception," by Msgr. G. W. Shea, "The Assumption," by Eamon R. Carroll

O.Carm., and "The Universal Queenship of Mary," by T. U. Mullaney O.P.

**O'Connor, E. D., C.S.C., editor, *The Mystery of the Woman,* 150 pp. University of Notre Dame Press, Notre Dame, Indiana, 1956. Marian Year lectures by W. Burghardt S.J., "Theotokos: The Mother of God," G. W. Shea, "The Assumption," Daniel Sargent, "Our Lady in Our Land," etc.

Our Blessed Lady, papers read at the Summer School of Catholic Studies held at Cambridge, 1933, 260 pp. Burns, Oates and Washbourne, London, 1934. For many years contained materials not elsewhere found in English — on the Immaculate Conception, Scripture, etc.; still useful: R. A. Knox, C. Lattey S.J., J. Arendzen, H. Pope O.P., etc.

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Treece, R., editor, *In Praise of Mary* (Bellarmine Lectures, I), 169 pp. Grail Publications, St. Meinrad, Indiana, 1955. Marian Year lectures: e.g., W. L. Newton, "God Speaks of Mary," E. Benard, "Mother of God," J. Doyle S.J., "Mary's Assumption."

E. Writings on Specific Subjects

1. *DOCUMENTS OF THE CHURCH:*

Burke, T., S.J., editor, *Mary and the Popes,* 107 pp. America Press, New York, 1954. Translations of *Ineffabilis Deus, Jucunda semper, Ad diem illum, Munificentissimus Deus,* and *Fulgens corona.*

The Church Teaches, Documents of the Church in English translation. Herder, St. Louis, 1955. See the section, "The Mother of God," pp. 203-13, numbers 502-20; also the section on Christology, "The Person of the Redeemer," pp. 165-201.

Doheny, W. J. and Kelly, J. E., compilers, *Papal Documents on Mary,* 270 pp. Bruce, Milwaukee, 1954. Thirty-six documents from Pius IX to Pius XII.

Hardon, John A., S.J., "The Mariology of Pope Pius XII," in *Review for Religious,* 18 (July 15, 1959) 205-13; "Pius XII and Our Lady," in *Review for Religious,* 11 (Sept. 15, 1952) 249-56.

Lawler, Edward R., C.S.P., editor, *Four Marian Encyclicals and the Apostolic Constitution Munificentissimus Deus of Pope Pius XII,* 158 pp. Paulist Press, New York, 1959: *Deiparae Virginis Mariae, Fulgens corona, Ad Caeli Reginam, Le Pélerinage de Lourdes* in English translation with discussion club outlines.

Lawler, William R., O.P., editor, *The Rosary of Mary,* 220 pp. St. Anthony Guild Press, Paterson, N.J., 1944. Sixteen Rosary documents of Pope Leo XIII.

Most, W. G., "Blessed Pius X and the Blessed Virgin Mary," in *Homiletic and Pastoral Review,* 52 (1952) 311-4.

**Palmer, Paul, S.J., *Mary in the Documents of the Church,* 129 pp. Newman, Westminster, Md., 1952.

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Fulgens corona (Marian Year encyclical), *TPS,* 1 (1954:1) 43-53.

Depuis le 8 décembre ("Consecration to Mary: Its Benefits and Its Obligations"), *TPS,* 1 (1954:3) 281-4, reprint.

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**Inter complures* (October 24, 1954, "Mariology and the Standards which Govern Its Study"), *TPS,* 1(1954:4) 343-6, reprint.

Le Pélerinage de Lourdes (the Lourdes centenary encyclical), *TPS,* 4(1957:2) 107-17.

"Mary Model for the Sodalist," *TPS,* 5(1959:2) 215-9, reprint.

Pocock, H., S.M.M., *Pius XII on Consecration to Mary,* 62 pp. Montfort Publications, Bay Shore, N.Y., 1956.

Unger, D., O.F.M.Cap., has put out annotated translations of three major Marian encyclicals in pamphlet form, published by the St Anthony Guild Press, Paterson, N.J.:

Mary Immaculate (Pius IX, *Ineffabilis Deus),* 1946.

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Mary All-Glorious (Pius XII, *Munificentissimus Deus),* 1956.

2. *MARY IN THE SCRIPTURES AND MARY'S LIFE:*

Ahern, B., C.P., "Mary and the Poor of Israel," in *Cross and Crown,* 11 (September, 1959). 278-91.

Ceroke, Christian P., O.Carm., "Jesus and Mary at Cana: Separation or Association?" in *Theological Studies,* 17 (March, 1956) 1-38.

Ceroke, C. P., O.Carm., "The Problem of Ambiguity in John 2,4," in *Catholic Biblical Quarterly,* 21 (July, 1959) 316-44.

Heath, T. R., O.P., "Our Lady in Biblical and Speculative Theology," in *The Thomist Reader* (The Thomist Press, Washington, D.C., 1958), pp. 106-120.

Garofalo, S., *The Words of Mary,* 123 pp. Mercier, Cork, Ireland, 1955.

LeFrois, B., S.V.D., "The Woman Clothed with the Sun," in *American Ecclesiastical Review,* 126 (March, 1952) 161-80; and a later article also titled "The Woman Clothed with the Sun," in *Theology Digest,* 7(1959:1) 21-6.

Northcote, J.S., *Mary in the Gospels,* 308 pp. Burns, Oates, London, 1902.

**Messenger, F. M., "Our Lady in the Scriptures," in *A Catholic Commentary on Holy Scripture* (Nelson, New York, 1953), numbers 84-86.

Perroy, E. M., *The Humble Virgin Mary,* 85 pp. Burns, Oates, London, 1935.

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Resch, P., S.M., *Life of Mary Co-redemptrix,* 96 pp. Bruce, Milwaukee, 1954.

Schaefer, A., *The Mother of Jesus in Holy Scripture,* 274 pp. Pustet, Cincinnati, 1913.

Vassall-Phillips, O.R., C.SS.R., *The Life of the Blessed Virgin,* 32 pp. English Catholic Truth Society pamphlet B 295, London, 1958 reprinting.

Willam, F. M., *Mary, the Mother of Jesus,* 352 pp. Herder, St. Louis, 1954.

3. *PRINCIPLES OF MARIOLOGY:*

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Mueller, A., "The Basic Principles of Mariology," in *Theology Digest,* 1(1954) 139-44.

Rahner, K., S.J., "The Fundamental Principle of Mariology," in *Theology Digest,* 4(1956) 72-8.

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4. *DIVINE MOTHERHOOD:*

Faherty, W., S.J., "We Salute Thee Mother of God," in *Review for Religious* 3(May, 1944) 175-80, pre-Ephesus history.

**Feckes, Charles (trans. G. Smith), *The Mystery of the Divine Motherhood,* 191 pp. Spiritual Book Associates, New York, 1941; G. Coldwell, Ltd., London.

Kemper, A., S.J., "The Mother of God," in *Review for Religious,* 2(May, 1943) 156-63.

Suarez, F., S.J. (trans. R. J. O'Brien S.J.), *The Dignity and Virginity of the Mother of God* (Disputations I, V, VI from *The Mysteries of the Life of Christ),* 116 pp. West Baden Readings, West Baden Springs, Indiana, 1954.

**Vonier, A., O.S.B., "The Divine Motherhood," in *Collected Works,* vol. 1 (Burns, Oates, London, 1952; Newman, Westminster, Md.) pp. 327-75.

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5. *SPIRITUAL MATERNITY AND MEDIATION:*

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6. *IMMACULATE CONCEPTION:*

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McKenna, B. A., *The Dogma of the Immaculate Conception: Historical Development and Dogmatic Fulfillment,* 653 pp. National Shrine of the Immaculate Conception, Washington, D.C., 1929. Many documents and articles by various writers.

**O'Connor, Edward D., C.S.C., editor, *The Dogma of the Immaculate Conception,* 648 pp. University of Notre Dame Press, Notre Dame, Indiana, 1958. Opening essay by C. Journet on "Scripture and the Immaculate Conception"; then essays on history, e.g. G. Jouassard (Fathers), F. Dvornik (Byzantine Church), C. Balic O.F.M. (medieval controversy), R. Laurentin (magisterium); on theology, e.g., M. J. Nicolas O.P., T. U. Mullaney O.P., C. DeKoninck. Plus articles on art (M. Vloberg, with illustrations) and Islam (G. Anawati O.P.); and a six-language bibliography, 1830-1957, by E. O'Connor.

7. *IMMACULATE HEART OF MARY:*

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Mary Versus Marxism

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after the dedication of America to Our Lady of Guadalupe, and eight years before the Immaculate Conception was declared a dogma of the Church. As history has unfolded itself since then, America has leaped forward as a champion and defender of Christian civilization against Marxism, the only defender strong enough to fix the *ne plus ultra* to the march of Marxism.

Ten years after the publication of the *Communist Manifesto,* our Lady appeared at Lourdes. Marx's *Das Kapital* and *Introduction to the Philosophy of Hegel* were circulating through the world with Darwin's theory of "the survival of the fittest" and the suggested simian ancestry of man to support Marx's theories of class war and atheism. It is a matter of wonder to many that our Lady chose France in which to make most of her apparitions. We suggest that one reason may be the fact that France has been the seed-ground of socialism. It was from the theories of St. Simon, Fourier, Proudhon, and Louis Blanc that socialists and communists derived their dogmas of atheism and materialism. Until the strong hand of General de Gaulle grasped the helm of the erratic ship of state in that country, it looked as if the socialists and communists were about to dominate it strongly enough to make it a springboard for an attack on the West.

The apparition of Our Lady of Fatima must be regarded, for several reasons, as the most explicit clarion call of the Help of Christians in her war against communism. In that fateful year, 1917, Lenin and Trotsky engineered the Bolshevik Revolution; and militaristic, atheistic communism was launched on its fearful way through the world. Recall how explicitly our Lady mentioned Russia on that occasion: "The war (1914-18) will soon end, but if men do not stop offending God it will not be long before another and worse one will begin: that will be in the next pontificate. When you see the night illuminated by an unknown light, know that it is the great sign which God has given you, indicating that the world, on account of its innumerable crimes, will soon be punished by war, famine, and persecutions against the Church and against the Holy Father." (This terrible prophecy was, alas, fulfilled by World War II.) "In order to stop it, I shall ask for the consecration of the world to my Immaculate Heart, as well as Communion of Reparation on the first Saturday of each month. If my requests are granted, Russia will be converted and there will be peace. Otherwise an impious propaganda will spread its errors through the world, raising up wars and persecutions against the Church. Many will be martyred, the Holy Father will have much to suffer; several nations will be wiped out. . . ." The outlook is, therefore, gloomy. But there is a ray of hope. "My Immaculate Heart will finally triumph." Pope Pius XII carried out our Lady's request by consecrating the world to her Immaculate Heart on October 31st, 1942, with specific inclusion of Russia.

While the world awaits the Age of Mary we are happy to note the growing respect and even devotion to her from elements once hostile and blasphemous. Protestants and loyal Orthodox Russians are converging on the Seat of Wisdom. The mingled hesitancy and eagerness of many Protestants has been revealed in a recent book, *Mary, Our Most Blessed Lady,* by the eminent German theologian Otto Hophan O.F.M. Cap. (translated by Berchmans Bittle O.F.M.Cap. and published by Bruce). It dispels Protestant doubts and suspicions, and shows how veneration for the Mother of God is both reasonable and necessary. Modern Protestants do not realize that even their founder, Luther, respected our Lady, as did many of the other reformers including Calvin, so that in refusing her honor they are being more royalist than the king.

In our approach to Protestants, Father Hophan warns us against the drastic effects of excessive and exaggerated devotion to our Lady, an attitude which disgusts and scares off potential converts. He cited the case of the great Newman, who grieved over such excesses, and who wrote in his *Difficulties of Anglicans:* "From the beginning the Church has tempered with prudent discretion the admiration and enthusiasm she has for Mary. Whenever *excessive* fervor turned into extravagant devotion and the field of error was entered, the Church stepped in with determination and rigor. As early as the fourth century a sect in Arabia, the Callyridians, were sharply rebuked by St. Epiphanius because they offered an idolatrous cult to Mary. At the time of the Reformation, a remark by St. Peter Canisius is significant: "We confess that aberrations have crept into the veneration of Mary, and will perhaps continue to do so. We desire especially that the shepherds of the Church be very diligent in this regard, so that no occasion be given to Satan, whose main objective has always been to sow tares among the wheat. . . . Some foolhardy ones have allowed themselves to be so beguiled by Satan that they practice superstition and idolatry instead of true veneration, and lose sight of the proper bounds in regard

to God, as well as to Mary."

That love of Christ and his Blessed Mother has always been deeply infused in the Russian soul has been demonstrated by many competent writers such as Father Schultze in his *Russische Denker* (Russian Thinkers). What is amazing about the twenty-four typical Russian thinkers chosen by him, most of them laymen, such as Tolstoy and Dostoievsky, is their preoccupation with Christianity. In this they are far more spiritual-minded than their Western counterparts, who are so secularized that one would imagine from their works that Christ had never been born.

It is becoming clear that love of the *Bogoroditsa* (Mother of God) still dominates the heart of the Russian masses. As J. B. Terbovich O.F.M.Cap. has said: "Marian devotion once permeated the entire Russian land. She covered every nook, every corner. Some day historians and artists will discover this and reveal to the world the rosary of Russian shrines dedicated to her." For instance, of approximately one thousand monasteries in Russia in 1917, more than half were dedicated to our Lady. To quote Father Terbovich again: "The Russian Hail Mary, which contains only the angel's greeting, is the prayer the Russians love best. The Rosary in Russia is considered an extremely holy and select form of prayer. Only nuns and monks and a few saintly people were allowed to say it. The old Russian greeting begins with: 'May the peace of God be with you,' but the farewell is directed to Mary: 'May the blue mantle of our Lady cover you with its gracious folds and keep you safe.' The salutation, incidentally, is almost identical with an old Gaelic one still in use in Ireland — one more example of the spiritual affinity of the Irish and Russian characters.

Some Russian authors have been smuggling their work out of Russia of late and having it printed in the West. Most of them indicate that there is a deep apathy and cynicism prevalent among the people of the U.S.S.R. So many Kremlin lies have back-fired that the people are weary and wait for something to happen. For the Russian mind, as Berdyaev so often insisted, proceeds not gradually, as the Western mind, but by sudden leaps and bounds. It must also be borne in mind that Marxism is not a product of Russia's national genius, but is, as Pope Pius XI indicated in his encyclical on atheist communism, "a doctrine imposed by men often alien to the interests of the country." The Russians, like the Irish, are by nature spiritual and mystical, and what seems like indolence in them to Anglo-Saxons is really an indifference to material standards of comfort and efficiency.

The truth is great and will prevail. An empire based on lies, corruption, and cunning cannot for long endure. Falsehoods inevitably double back on themselves. Even materialism pushed to excess destroys itself. An example of this has been given by Dr. Markus Muller, a convert to Catholicism, who spent ten years in Soviet prisons. After his release he spent a long time at Fatima, pondering its message. As a scientist he also studied the trends in Soviet science. They were adamant in denying that the universe ever had a beginning, he said, but now they are forced by their own evidence to admit it. "Russian science reached a stage when it had to stop or admit the idea of creation.... There already exists a real crisis in communist ideology without solution. I am convinced about the conversion of the Russian people, and I am also convinced that the scientists will be in the foreground of that conversion.

"I believe that this will not happen suddenly, but through a realization of the message of Fatima in a threefold work: the work of love, the work of reason, and the work of unifying all nations and classes of human beings in the Christian society represented by the Catholic Church."

To that encouraging statement, which reads like a footnote to the message of Fatima, we add a fervent Amen!

The universal longing and expectation of a new age, to which we referred, is felt differently in the East and West. It is not possible to see "what time in mists confounds." But sometimes, "the shaken mists a space unsettle" and we are allowed to discern, however dimly, the shape of things to come. To human vision it does seem as if we are entering an age which will be known as "The Century of Mary." As the Venerable Mary of Jesus of Agreda wrote in her book *The City of God:* "The Person of the Incarnate Word said to his disciples at the last supper: 'Many things have I to say to you; but you are not yet disposed to receive them.' These words he addressed to all the world, for it was not yet capable of giving full obedience to the law of grace and full assent to faith in the Son, much less was it in a position to be introduced into the mysteries of his Mother. But now mankind has greater need for this manifestation, and this necessity urges me to disregard its evil dispositions."

Modern history has furnished us with many ironies. Russia, for instance, a vast, mystical-minded, agricultural, and unmaterialistic nation, was chosen as the testing ground for an atheistic, materialistic system, which its originator, Marx, intended to be tried out in a compact, highly industrialized nation like Germany. Russia may yet furnish us with another startling irony. The nations of the West have been so secularized, so

absorbed in standards of comfort and material prosperity, that they have lost that sense of spiritual awareness which comes through long suffering and hardship patiently endured. The Russians have a word for it; it is *vynoslivost* — "lasting a thing out." They are lasting out communism with characteristic patience; and now they sense the air of freedom coming through cracks in the Iron Curtain and from the boundless spaces of their own country, boundless as their own spiritual aspirations. May it not be that Russia, at present the bulwark of communism, will lead the way, before the West, to an era of intense spiritual activity? The Decline of the West may be followed by a great Revival in the East, and we of this generation may be privileged to see the image of our Lady surmount the Kremlin, and the Morning Star replace the Red Star as a sign of the triumph of love over hate, of dawn over darkness.

Mary and the Eastern Dissidents

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she may assist every one of you in the present calamitous circumstances and obtain from her divine Son heavenly light for your minds, virtue and fortitude for your souls, by which with sustaining grace you may be able victoriously to overcome impiety and error."[7]

In his encyclical letter on the Marian Year 1954, the same Pontiff made this fatherly appeal to the East: "We call upon those who are separated from us by an ancient schism and whom nevertheless we love with paternal affection, to unite in pouring forth these joint prayers and supplications, knowing full well how greatly they venerate the Mother of Jesus Christ and celebrate her Immaculate Conception. May the same Blessed Virgin Mary look down on all who are proud to call themselves Christians and who, being united at least by the bond of charity, humbly raise their eyes, their minds, and their prayers, imploring that light which illumines the mind with heavenly rays, and begging for that unity by which at last there may be one fold and one shepherd."[8]

Pope Pius XII called the Church of the Assumption in the Kremlin "the most clear testimony of the affectionate devotion which your forebears and you have for the Beloved Mother of God. Now we are well aware that the hope of salvation can never be absent wherever hearts are turned with sincere and ardent piety to the most holy Mother of God.... When Mary interposes her powerful protection the gates of hell cannot prevail." The Holy Father asked that Mary might look upon even those who are apostates from the Faith, the atheists, that "she might deign to obtain for their minds that light which comes from on high and direct their hearts through divine grace unto salvation."[9]

During 1954 the heads of the Hungarian and the Czechoslovakian governments took notice of the Holy See's invitation to the faithful to observe the Marian Year. The response was so great that these governments became gravely alarmed and took measures to counterattack Marian Year celebrations. They said that Marian devotion was one of the greatest enemies of the "people's democracies."

During the fifteenth centenary of the Council of Ephesus and of the definition of Our Lady's Divine Motherhood (1931), Pope Pius XI asked for this blessing through Mary: "We desire all to beg for a special favor of the greatest importance that she who is loved and venerated with such ardent piety by the people of the East may not permit that they should be unhappily wandering and still kept apart from the unity of the Church and thus from her Son, whose Vicar on earth We are."[10]

To show his interest and affection for the peoples of the Eastern rites the same Holy Father wrote a letter during the third centenary of the death of St. Josaphat (at Vitsk, 1923), the martyr for reunion in 1623. He urged the faithful to turn to our Lady as did this saint: "Another body of reintegration in unity with the Eastern Slavs lies in their singular devotion to the great Mother of God in which they differ from many heretics and are closer to us. Our Saint was most conspicuous in this devotion. He placed great trust in her to favor the work of unity. He was wont to carry with him a small icon of the holy Virgin Mary, Mother of God — an image held in great veneration by the Orientals, by the Basilian monks, and by the faithful of every rite, and even in Rome in the Church of St. Sergius and St. Bacchus, under the title of the Queen of the Pastures. Let us invoke that most kind Mother, especially under this title, that she may guide the dissident brethren to the pastures of salvation, where Peter, ever living in his successors, pastures and governs all the lambs and all the sheep of the flock of Christ."[11]

In *Rerum Orientalium,* on the establishment and furtherance of Oriental studies, the same Holy Father said: "And so, when at last all the impediments of this longed-for unity have been removed under the protec-

tion of the Blessed Virgin, Immaculate Mother of God . . . may We embrace Our brethren and the children who have so long dissented from Us and are now at last returned to their Father's home, united most closely by that charity which rests upon truth and the full profession of the law of Christ as its most solid foundation."[12]

There are some other encouraging facts about our Lady and reunion. In 1856 Count Gregory Schouvaloff, a distinguished Russian convert, joined the Barnabites and took the name Augustine Marie. It was his ardent desire that his brethren further the work of the reunion of Christendom. With this object in mind some Barnabites founded the Association of Masses; and by a brief of April 20, 1872 (*Appositum super Nobis*), Pope Pius IX granted a plenary indulgence to all who should assist at the Mass for the reunion of Christendom to be celebrated once a month in the chapel of the Barnabites in Paris. His Holiness granted to the general of the order faculties for extending the privilege to any other church in which a monthly Mass for the same intention should be said on a day appointed by the ordinary. This privilege is extended by the general to all bishops who may desire it.

Count Schouvaloff composed a prayer to the Blessed Virgin as special Patroness of Unity, which was to become his principal weapon of warfare, his instrument of peacefully conquering souls for the Church. He was convinced that the reunion should be achieved under the name of Mary, as he declared in the final chapter of his book, *My Conversion and My Vocation*. He wrote: "Yes, they will return. It is not in vain that they have preserved among the treasures of their faith the cult of Mary; it is not in vain that they invoke her, that they believe in her Immaculate Conception, perhaps without realizing it and without celebrating the joyful commemoration of it." Elsewhere he wrote: "It is not in vain that Mary has been victorious over all heresies — *Tu sola in universo mundo cunctas haereses interemisti.*" This inspired Pope Pius IX with the great thought of proclaiming this dogma in great solemnity, in a special way for Russia: "Ah, yes, Mary will be the chain which will unite the two churches, and will make of all those who love her, brethren under the paternity of the Vicar of Jesus Christ."[13]

Another prominent figure in the apostolate of unity was Father Paul James Francis S.A., founder of the Society of the Atonement and originator of the Chair of Unity Octave. He was noted for love for our Lady as patroness of reunion. He was convinced that the Blessed Virgin would have a leading role to play in the reunion of the separated brethren with the Chair of Peter. He gave Mary the lovely title, Our Lady of the Atonement, and said that this name also meant Our Lady of the At-one-ment, Our Lady of Unity. He confidently predicted: "Through her all-prevailing intercession the Holy Spirit will bring about such a world-wide movement of dissident Christians to the center of Catholic unity that the return of the wandering sheep to communion with the apostolic see will far transcend in magnitude and importance the lapse of the Orthodox in the eleventh century and the Protestant defection in the sixteenth century combined . . . ."[14] "Let us make known Our Lady of the Atonement," he said also, "as Shepherdess of the Wandering Sheep and Pillar of Unity. Let us never doubt that by her powerful assistance, and with our cooperation, she will draw them back into unity with God and each other in the One, Holy, Catholic, Apostolic, and Roman Church. . . ."[15]

Elsewhere Father Paul reminded the faithful of Mary's love for her separated children. "Nor, because we are Catholics do we assert that she is the Mother of Catholics only; she is the Mother of all the baptized, whether they be within the fold of Peter or belong to the 'other sheep' mentioned by the Good Shepherd, abroad in the desert places of . . . schism, yet dear to Jesus and to the mother heart of Mary."[16]

At present there are several associations of prayers and good works for Christian unity in the Church: the archconfraternity of Our Lady of the Assumption, conducted by the Augustinians of the Assumption; the Apostolate of SS. Cyril and Methodius at St. Procopius Abbey, Lisle, Illinois; the Association of Our Lady of Sorrows, directed by the Servite Fathers (St. Marcellus al Corse in Rome); and the League of Prayer for Unity under the patronage of Our Lady of the Atonement, directed by the Friars of the Atonement, at Graymoor, Garrison, New York.

It is significant that these pious unions are placed under the special guidance of our Lady. But it is not so unusual; for, the faithful realize that they must turn to her for a blessing, so close to her heart, not because God has found it necessary to do so, but because he has willed to make Mary the depository and treasurer of his blessings. No greater blessing can come to men than to enjoy the blessing of being members of the One Church which he founded for all men.

Father Stephen Gulovich expresses our hope of Mary's influence in these words: "This undeniable fact [of devotion to Mary] led them . . . to state emphatically that this lively Marian devotion not only gives us hope for the consummation of ultimate reunion between the East and West, but it offers us a certainty that this reunion will come about in due time. For

surely such a loving Mother as Mary will eventually find ways and means of bringing about the reconciliation of the two quarelling daughters who faithfully kneel at her feet."[17] It may be well to add that there can be no implication of equality here, as though Catholic and Orthodox were on the same level. The Catholic Church has a unity that is God-given and never-to-be lost; our separated brethren attain this fulness of unity by returning home to the Church of Rome established by Christ on Peter, and in turn, on his successors in the papal chair.

Considering our separated brethren and their devotion to the Mother of God, we see their love of Mary as a means and hope of achieving unity, not indeed because they look upon it in this way, but because prayer and affection for Mary must inevitably lead to full unity with Christ and his Church. Our hope for their reunion with the Church lies precisely in their intense devotion to the all-holy Mother of God.

The divisions are deep and lasting; the problems are many and real. Perhaps today many of our separated brethren feel somewhat the same way as the Archpriest Avvakum in the seventeenth century who suffered death for refusing to accept the practice of making the sign of the Cross with three fingers as against two fingers and reciting the triple instead of the double Alleluia. He exhorted his followers to sacrifice their lives rather than accept the reforms of Nikon, and signified his faith in these words: "I hold to this even unto death as I have received it.... It has been laid down before us; let it lie thus unto the ages of ages."[18]

A present-day Russian parish priest, in his steadfast refusal to countenance even the slightest deviation from the sacred wholeness of the liturgical practice, echoed the words of the Byzantine Patriarch Photius who wrote eight centuries before: "Even the smallest neglect of the traditions leads us to the complete contempt for dogma."[19]

But despite these old antipathies and new hostilities we place our hopes for reunion in our Lady. In olden times Russia was called Holy Russia and the House of the Mother of God. Nicholas Berdyaev used to say that religion among the Russians was a religion more of Mary than of Christ. This is an exaggeration, but it points to the important role that Mary plays among the Russian people. On the Moscow Patriarchate Calendar of the Russian Orthodox Church there are more than a thousand Marian feast days — several for every day of the year.

According to the Orthodox, nothing can be achieved without the blessing and intercession of the Mother of God. One of the most beautiful feasts was that of the Pokrov or Veil on October 1. (It is also a Catholic feast day.) The feast dates back to the ninth century when St. Andrew, with his disciple Epiphanius, entered the Church of Blancherna in Constantinople to assist at Vespers one evening. A majestic lady appeared to him in a blaze of light, accompanied by a procession of saints all dressed in white. The lady passed through the church and stopped at the front, praying for a long time and weeping. Finally she raised the large veil that covered her head and extended it toward the congregation. The apparition lasted for a long time and finally disappeared.

The Russians celebrate the feast of the Veil in an allegorical way as a pledge of Mary's protection and intercession. In the beautiful tropar of the liturgy for the feast, the people sing: "Cover us with your sacred veil, deliver us from all evil, beg of your Son, Christ our God, that he may save our souls." In the office for this feast Mary prays to Heaven with uplifted arms that the burdens of the world may be lessened, that the rulers may govern with wisdom, and that our souls may be saved. "Christ has given thee to his people as a firm bulwark and protectress to shield and save sinners who fly to thee."

The Russian Orthodox writer, Merejkowski, says: "All paganism is the unsatiated anguish of the Son; all Christianity is the unsatiated anguish of Mary. The night of the Father fell, and the sun of the Son rose. The night of the Son falls, and the sun of Mary will rise."[20] This author seems to expect from the Virgin-Mother the kind of help that Christ attributes to the Holy Spirit, the Advocate and the Paraclete. One can say at least that, as the spouse of the Holy Spirit, our Lady longs to bring men to the unity of the One Fold. Or, as the French writer, Jean Guitton, has said: "It is not open to doubt that the Blessed Virgin is the first of all those in a state of glory to intercede for the unity of Christians in Christ. The analogy of motherhood is very eloquent here; the mother desires all her children to be united in the one and same love. It is paradoxical that belief in the Virgin should be for many confessions an obstacle for reunion."[21]

S. Bulgakov writes: "Mary is the justification, the goal, and the meaning of creation; she is, in this sense, the glory of the world. In her God is already all in all."[22] The praise they give to Mary and the love they express for her will lead them back to full unity with her Son.

We cannot mention all the feasts of our Lady among our separated brethren of the East; but we can, with profit, consider briefly some of the feasts and shrines of Mary that will strengthen the ground of our

hope for reunion.

Our Lady of Vladimir is one of the most famous and most beautiful of all the icons of the Mother of God. The Mother is shown cheek to cheek with the child, whose arms caress her, but it is a strong and noble work completely free from sentimentality. It is an example of the type of icon which the Russians call *Umilenie* and the Greeks *Eleousa,* "Tenderness." It was probably painted in Constantinople in the twelfth century, but is first heard of at Kiev, whence it was taken in 1155 to the city of Vladimir. It became famous for wonders, so that in 1395 it was enshrined in the Cathedral of the Assumption in the Kremlin in Moscow. Several times the Tatars were beaten back under its inspiration; and it was carried to critical places at times of stress. The last time, it was taken to the battlefront during World War I. All the czars were crowned and patriarchs installed in the presence of this image up to the revolution; in 1919 it was removed to the Tretiakov Gallery in Moscow where it still is. It has been reproduced many times in copies and book illustrations. In Russian calendars this feast is kept on May 21, June 23, and August 26.

Another great feast among the Russians is that of Our Lady of Kazan. This miraculous icon was found in the ruins of a burned-down hut at Kazan on the Volga river in 1579. Before the Russian revolution a Russian mother would give a copy of this picture to her daughter as a blessing on her new home. There is a Russian feast of our Lady under this title on October 22 and a commemoration of its finding on July 8. There are many replicas of the picture of which the best known is in the church of the same name in Moscow. The Byzantine chapel of the Oriental Institute in Rome is dedicated in honor of Our Lady of Kazan.

Concerning the devotion of the East to our Lady we may recall the words of Dr. Adrian Fortescue who said: "The East has always exceeded the West in the ardor of the reverence paid to the Blessed Virgin Mary and the saints. . . . Most of all saints, of course, was the 'All-Holy Mother of God,' the object of their devotion. Of all the generations that have called her blessed none has done so with such eloquence as the Eastern Christians. And devotion to our Lady is still a special mark of all these churches. It seems useless to bring quotations to prove what no one will deny."[23]

It seems incorrect to say that the Eastern schismatic groups, orthodox or even heretical, reject the feast of the Immaculate Conception. It was mentioned by Eastern theologians such as St. Andrew of Crete (675), St. John Damascene (744), St. Theodore of Studium (826), and others, whereas in the West it is mentioned much later. The feast of the Conception of Mary was kept distinct from her Nativity (September 8), thus implying that her conception is holy and worthy of veneration. St. Ephrem (c. 379) wrote: "You and your Mother are the only ones beautiful in every way, for in you, O Lord, there is no spot, in your Mother, no stain."[24]

The Acts of St. Andrew declared: "As the first man, who by the sin of the tree brought death into the world, was formed from immaculate earth (that is, the earth before it was cursed by God – Gen. 3:17), it was necessary that the perfect man, the Son of God, should be born of the Immaculate Virgin." The development of the dogma went on in both East and West before the schism, and even afterwards. For the Eastern theologians taught the Immaculate Conception more and more explicitly until the influence of the Protestants produced an opposing school; and when the Holy Father defined it, they found sufficient reason for denying it altogether. But they denied the definition of the Bishop of Rome, not the teaching itself.

In the century following the definition of the Immaculate Conception, Lord Anthimos VIII of Constantinople in 1895 said that the "Church of the Seven Councils" had defined only one Immaculate Conception, that of Christ, and that the "Papic Church" had defined that of our Lady in opposition to the Councils. But this is not correct. The Church of the Seven Councils, that is, the Church up to the year 787, said nothing on the subject at all. Indeed, we have the explicit teaching of theologians of the East after the schism, for instance, Isidore Glabas, Metropolitan of Thessalonica (c. 1393), who writes: "The all-pure Virgin, as is right, alone can refuse to apply to herself the words of the royal prophet; she alone can say: 'I was not conceived in iniquity,' and again, 'My mother did not conceive me in sin; this privilege is contained in the great things done to me by him who is mighty.' "[25] Metprophanes Kritopulos was the first person in the East to formally deny the Immaculate Conception; but others defended it until the definition of 1854, when they seemed to think they had to deny it.

Father Gulovich does not believe that the dissident East is opposed to the Immaculate Conception. "Time and again," he declared, "we hear our clergy and a number of the theologians say that the dissident churches are opposed to the Immaculate Conception of the Blessed Mother. This is not a correct statement of the facts. Notwithstanding the fact that all the members of the dissident hierarchy and all their theologians have spoken out against the dogma of the Immaculate Conception, the dissident Church as such is not and never was opposed to this dogma. Accord-

ing to the dissidents, only an ecumenical council can teach with infallibility, and since no council has ever considered this matter, to them it is still a question open to debate."[26]

Thus it may be valid to make a distinction between the Immaculate Conception and the Assumption as accepted by the East, and the dogmas of our Lady which were defined by the Holy Father and which are rejected. The dissidents believe the truths about our Lady, but they reject the definitions of the Holy Father whom they call "the Bishop of Rome." So while they believe in the truths of the Immaculate Conception, they reject it as defined by the Pope. The same is true of the Assumption, and I think the same would be true of any future definition of the supreme pontiff about our Lady.

Armenian theologians testify to their belief in our Lady's Assumption. Gregory Tatevetsi concluded his sermon on the Assumption in the fourteenth century with this thought: "Today the families of the Armenian nation celebrate not the death but rather the resurrection and Assumption of the Holy Virgin to her Son, who lives in the regions of heaven, participating in a glorious immortality."

Modern Orthodox theologians bear witness to Mary's glory. Sergius Bulgakov and Georges Florovsky assert that Mary's Assumption necessarily follows her dignity as Mother of God. John Meyendorff and Vladimir Lossky supported this teaching. And T. G. Spassky, writing in *Tserkovi Vjestnik,* declared: "The consonance between the Orthodox and the Catholic concept on the fact of the Assumption of the Mother of God into heaven also places in relief a fundamental agreement on Marian doctrine." Other authors, such as John Furnese, Michael Olykas, and Nicholas Cabasilas, see the Immaculate Conception as the root of her Assumption. Partenios Koinides reaffirmed the belief of the people in the Assumption (*Metastasis*) of our Lady.

We have hope of Russia's conversion and we share the optimism of the Capuchin Father Hermes Kreilkamp, who has said: "If the conversion of Russia is, in the opinion of eminent theologians, much closer to us than is that of our Anglican and Protestant brethren, it is because the vast majority of Russian Christians, notwithstanding the Russian tyranny, stand closer to Mary and the Cross of Christ. Russian Orthodox pilgrims who went to Rome during the Holy Year of 1950 found, in the shadow of Rome's magnificent basilicas, that they have much in common with the piety of Catholics in regard to their love for the Mother of God. Without doubt we may hope that Mary will be the link reuniting their Church with ours, as it was united in earlier centuries before the clash of men and arms cut off Russia from Catholic Europe."[27]

Indeed, we may add that contrary to what mistaken men may say or write, the proclamation of Mary's Assumption serves the cause of unity (and indeed any glorification of our Lady), for it has focused the eyes of all men upon her, who, next to Christ, holds the central position in the plan of salvation for the human race. Men must look to our Lady, even at the present time of atomic warfare and missiles and social and economic crises, for she is the hope of reunion for all the world. Mary stands, the Woman of the Apocalypse, clothed with the sun, the moon beneath her feet, and upon her head a crown of twelve stars. For she is the joy of Israel, the honor of our people, the cause of salvation for all the world.[28]

By way of a conclusion I should like to make an appeal to deepen our love for Mary and to realize her place in the whole plan of religious unity. For a statement of this principle, we may recall the words of St. Pius X that "there is no surer or easier way of uniting men with Christ than Mary." And this applies not only in every realm of the spiritual life but in a special way in the field of unity. Bishop Francis Charrier of Fribourg, Switzerland, reminds us that "when the children of a family are separated, it is the role of the mother to bring them together and to reconcile them. Today, as at Cana, Mary can obtain from her Son the miracle which human efforts are incapable of realizing. But that goal, the unity of the visible Church, demands that we take seriously her directions to the servants of the marriage feast – to do what her Son commands."[29]

In 1954 during the Marian Year when the World Council of Churches began their second Assembly in Evanston, Illinois, Cardinal Stritch of Chicago bade the faithful to have recourse to Mary for the unity that these people sought: "Pray that they with God's grace may find the Church of Christ, the Mother Church, which waits for them with open arms and longs to receive them. Pray that they may come to look upon Mary, the Mother of Jesus, as their own true Mother in Christ. Pray that like the Magi of old they may be given the star of faith to find the Child with Mary, his Mother .... In this Marian Year when you are fervently praying to our Blessed Lady, the Mother of God, remember your brothers and ask our Lady to bring them into the unity of the Church."[30]

It is in devotion to Mary and love for her that our hope for reunion lies. Nor could there be any stronger ally in this holy work. We are confident that both veneration of Mary and a concern for unity will grow among the faithful, for reunion is our Lady's desire

even as it is that of our Lord. We are confident too that the cause of reunion will be served by the other corps of Mary's children in the separated brethren of the East, that their regard for her will somehow gradually and perhaps imperceptibly lead them to their true home, the Catholic Church.

The words of a long-time worker in the field of Christian unity, Charles Boyer S.J., come back to me and I should like to make them my own: "We must, therefore, consecrate our prayer, our example, and our action to the goal of reuniting Christians in the unity of faith. This cause is worthy of the greatest sacrifices. Books and magazines, tracts and bulletins, conciliatory conversations and discussions must continue to spread their beneficial light. Let all who love the unity that Jesus Christ wants — and this should include all Christians — join societies to promote this unity. Let them devote their efforts to this work, not only to show their good will but also with the energetic and confident purpose to obtain results. The hour is propitious. May we not fail to answer the call of Providence."[31]

The hour is now. May we not fail to respond to the love of our Lady, for as Bishop Leon Suenens of Belgium says: "She offers herself to us as the connecting link between Eastern and Western Christianity. She is a common blessing, a priceless treasure. . . . Mary will lead her children with a sure and gentle hand to the one fold where the whole truth is to be found, the fulness of life, Jesus Christ our Lord."[32]

For, this common love of Mary will lead to a common acceptance of the Holy Father as the Vicar of Jesus Christ upon earth and to the blessing and joy of the common bond of unity in the One Church of the Divine Savior and eternal King of all men.

Notes

1. J Carol, *Mariology,* vol. 1 (Milwaukee, 1955), p. 187. 2 1953), p. 126. 3. *Adjutricem populi, AAS (Acta Apostolicae Sedis),* vol. 28 (1895), p. 136. 4. *Fidentem piumque, AAS,* vol. 29 (1896), p. 209. 5. *Ibid.* 6. *Supremi apostolatus* Sept. 7, 1883. 7. *Sacro vergente anno, AAS,* vol. 44 (1952) 8. *Fulgens corona gloriae, AAS,* vol. 45 1953), p. 50. 9. *AAS,* vol. 44 (1952), p. 278. 10. *AAS,* vol. 23 (1931), p. 354. 11. *AAS,* vol. 15 (1923), p. 583. 12. *AAS,* vol. 20 (1928), p. 288. 13. M. A. Schouvaloff, *La mia conversione e la mia vocazione* (Florence, Italy, 1936), p. 310. 14. *The Lamp,* vol. 21 (1926), no. 2 (March), p. 93. 15. Sermon for the feast of Our Lady of the Atonement, July 9; cf. *The Lamp,* vol. 28 (1930), no. 10 (November), p. 321. 16. *Ibid.* 17. S. Gulovich, *The Blessed Virgin in the Eastern Church,* in *Marian Reprints* (Dayton, Ohio), no. 45, p. 1. 18. Avvakum, *Zhittie,* ed. by N. K. Gudzy (Moscow, 1934), p. 128. 19. Migne, *Patrologia Graeca,* Ep. 13, p. 102, col. 724d. 20. H. Kreilkamp, *The Virgin Mary's Assumption into Heaven* (New York, 1951), p. 7. 21. J. Guitton, *The Virgin Mary* (New York, 1951), pp. 181-182. 22. Cf. Zander, *Bog i Mir* (God and Creature), vol. 2; the feast of Mary will be found in *Prières de Eglises du Rite Byzantine,* vol. 2, ed. by the Monks of Amay-sur-Meuse, now at Chevtogne, Belgium. 23. A. Fortescue, *The Orthodox Eastern Church* (London, 1929) p. 102. 24. *Carm. Nisibena,* ed. by Bickell, p. 122. 25. Migne, *Patrologia Graeca,* 139:52. 26. S. Gulovich, *op. cit* (See note 17), p. 10. 27. Cf. I. Schuster, *Sacramentary* (London, 1935), vol. 3, p. 102. 28. Cf. M. Cordillo, "La Madre di Dio Maria speranza 'Pro unione'," in *Unitas,* Italian edn., vol. 10 (1955), no. 4, pp. 142-153. 29. Pastoral Letter, Lent, 1954. 30. Pastoral Letter, June 29, 1954. 31. C. Boyer, *One Shepherd,* p. 132. 32. L. Suenens, *Theology of the Apostolate,* p. 121.

Mary's Role in Reunion

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tion of the mediatorship of Christ that provides Catholic theologians with the urge to attribute to his most holy Mother whatever is most perfect in a human creature, provided that it is not contrary to the revealed word. The Catholic teaching begins with the same principle but leads logically to a broader conclusion.

The fecundity of this same principle is also verified, through the brilliant intuition of Duns Scotus, in his defense of the dogma of the Immaculate Conception, a principle which was authoritatively confirmed on the occasion of the definition of the two Marian dogmas. The two privileges of the Blessed Virgin are but a reflection of the glory of Christ. With regard to the mediation of Mary, it is important to point out that this does not suggest that the mediation of Christ is imperfect or insufficient, but rather that it was superabundant in merits, in generosity, and in magnanimity; to be the *Alma Socia* (Dear Companion) of Christ is not a right, but a merciful gift of God.

Catholic Mariology and all the various manifestations of Marian piety can only be appreciated by sounding the abyss of grace which reaches its culmination in the mystery of the Word of God taking for himself a human nature from a woman. And this objective search for truth constitutes the strongest basis for the much desired reunion. Consoling signs in this direction are not lacking.

One of the more encouraging signs of the times is a more accurate and less subjective study of the works of the Reformers themselves, which show Mary surrounded by that brilliant light that belongs to her in virtue of her divine motherhood. "Nothing greater can be said of her than when she is called 'Mother of God,' " said Luther,[18] in spite of his axiom "Scripture alone, Christ alone." Explicit recognition of the vir-

ginal motherhood of Mary is to be found in the works of Zwingli;[19] and the same doctrinal position can be detected in the works of Calvin also,[20] although he is not a contemporary of the German Reformer.

The Mother of God has been one of the subjects of study, but unfortunately an inexact understanding of Catholic Mariology is the rock upon which every attempt at doctrinal agreement meets with disaster. But here and there progressive writers, like Max Thurian and Hans Asmussen and many theologians of the Anglican Church, have made great strides towards understanding the Catholic position; many points have been illustrated and many misunderstandings have been rectified. There is no longer the same intransigence about Christ the Mediator, but room is found also for the mediation of Mary and the memory of the saints;[21] the old accusation of idolatry has gone and its place is taken by a demand for the mediation of Mary; the indissoluble bonds between the Mother and Son, and between Mary and the works of Christ are recognized in a perfectly Catholic sense.

Nothing could be more categorical than the assertion of Thurian that "the denial of any mediation besides that of Christ, even of a mediation through and in him, leads to a denial of the very mediation of Christ."[23] The isolated voice of the theologians is echoed by that of their many disciples, for instance, in the manifesto of the Lutherans of Dresden issued under the title "The Truth Above All." Devotion to the Blessed Virgin which has never been lacking in the Catholic Church from the earliest times "until our own days" and has recently received a notable impulse as the result of the appearances at Lourdes and Fatima is unhesitatingly pronounced legitimate. But the compilers of this document go much farther than this. Having described the phenomena of the apparitions and the undeniable cures obtained in the two sanctuaries, the Mariological problem is faced squarely. "What is the meaning," the manifesto asks, "and the profound significance of these miraculous happenings in the saving plan of God?" The reply is significant; in the light of these supernatural interventions it is indispensable to review the Protestant position in order to understand the value of history and "bring the Mother of God back again into the evangelical church."[24]

Finally, there is in the Protestant world a greater force than the light of intellect, and this is the torment of the soul. An uncontrollable need for Mary, deep even though invisible, agitates souls and directs them, under the protection of the Mother of God, towards union. There are souls who not only proclaim and propagate a crusade of prayers for the union of all Christians, but base it upon the attitude of the Blessed Virgin as she is depicted in the Gospels. In addition, a female institute known as the "Ecumenical Sisters of Mary" has grown up on Protestant soil, taking Our Lady of Sorrows as their example because she alone inherited from the dying Christ the supernatural motherhood of the human race redeemed by the blood of her Son. It is apparent therefore that this need of Mary, with which this sector of Protestantism is pervaded, extends through her whole life, from her attitude at the moment of the Annunciation to that of the Sorrowful Mother whom the Ecumenical Sisters of Mary have taken as their model.

It would be difficult to over-estimate the importance of this frame of mind. "Let all Christians approach their Lord, the Christ, with an open heart, attentive to the divine call and humbly abandoned to the divine call as was the Virgin Mary. Her reply to the angel was the 'typical' word of the creature to its Creator: 'Behold the handmaid of the Lord, be it done to me according to thy word.' When the dispositions of the soul of the Virgin are those of Christian souls, when the Virgin's reply resounds silently in our hearts and those of all Christians, then this immense silent cry, guided and governed by the voice of the Blessed Virgin, will rise before the throne of God in irresistible petition. And again, by the operation of the Holy Ghost, union will be restored."[25]

It is not surprising, therefore, that the return to the Catholic Church of the most celebrated converts is the result of the mediation of this powerful Mother, a silent and gentle action as was experienced by the German singer, Frida Dierholf, who put on the habit of St. Clare, the Finnish army officer Charles Golden, the Hungarian Irma Barsi, the Englishman Douglas Hyde,[26] and the tender motherly love to which Newman was forced to submit after the cult of the Blessed Virgin had proved the last obstacle to conversion.[27] There is undeniable evidence, even in the field of Protestantism, that along the road that leads to Christ the Blessed Virgin will be met.

Just as it was she who offered the Son of God to the human race for its Redemption, so also it is she who, raised by the will of God to be associated with Christ in the Redemption and to be Mediatrix of all the graces merited by him, will lead redeemed mankind back from division to its original unity in the one Church founded by Christ. If she is the Mother of the Head, she is also mother of all the members.

The teachings of the popes, the genuine development of Catholic theology, and the uninterrupted Christian cult practiced within and reflected outside

the Catholic Church will eventually lead to the long desired and logical epilogue of revealed truth — the union of all Christians in the light of Mary, Mother of the Church, because she is the Mother of Christ.

Notes

1. Pius IX, Apostolic Letter *Ineffabilis Deus,* Dec. 8, 1854, in *Pii IX Pontificis Maximi Acta,* vol. I-1 (Rome, 1854), p. 617. 2. Leo XIII, Encyclical *Adjutricem populi,* Sept. 5, 1895, in *Leonis XIII Pontificis Maximi Acta,* vol. 15 (Rome, 1896), pp. 305-306. 3. St. Pius X, Encyclical *Ad diem illum,* Feb. 2, 1904, in *Pii X Pontificis Maximi Acta,* vol. 1 (Rome, 1905), p. 151. 4. Pius XI, Encyclical *Ecclesiam Dei,* Nov. 12, 1923, in *Acta Apostolicae Sedis (AAS),* vol. 15 (1923), pp. 581-582; Encyclical *Lux Veritatis,* Dec. 25, 1931, in *AAS,* vol. 23 (1931), pp. 513, 515. 5. Pius XII, Apostolic Constitution *Munificentissimus Deus,* Nov. 1, 1950, in *AAS,* vol. 42 (1950), p. 769. 6. Pius XII, Encyclical *Fulgens Corona,* Sept. 8, 1953, in *AAS,* vol. 45 (1953), pp. 590-591. 7. John XXIII, Encyclical *Grata recordatio,* Sept. 26, 1959. 8. Leo XIII, Encyclical *Fidentem piumque,* Sept. 20, 1896, in *Leonis XIII Pontificis Maximi Acta,* vol. 16 (Rome, 1897), p. 287. 9. Cf. Le Bachelet, "Immaculée conception," in *Dictionnaire de théologie catholique,* vol. VII-1 (Paris, 1927), p. 1211. 10. P. Maury, *Le protestantisme et la Vierge Marie* (Paris, 1950), p. 27. 11. W. Soloviev, *Les fondamentes spirituelles de la vie* (Brussels, 1932), p. 189. 12. Gen. 3, 15. 13 Lk. 1, 28. 14. Lk. 1, 42. 15. K. Barth, *Dogmatique,* French trans. by F. Ryser (Geneva, 1954), p. 132. 16. 1 Tim. 2, 5. 17. W. von Loevenich, *Der moderne Katholizismus* (Vitten, 1955), p. 77. 18. *Martin Luthers Werke,* Weimer edn. (1883), vol. 7, p. 572. 19. H. Zwingli, *Opera Completa,* vol. VI-1, p. 204. 20. Cf. J. Hamer, "Marie et le protestantisme a partir du dialogue oecuménique," in H. du Manoir, ed., *Marie,* vol. 5 (Paris, 1958), p. 989. 21. M. Thurian, "Mariology, (d) Reformed," in *Ways of Worship: The Report of a Theological Commission on Faith and Order* (London, 1951), p. 313. 22. H. Asmussen, *Maria, die Mutter Gottes* (Stuttgart, 1951), pp. 49-51. 23. Thurian, *op. cit.,* p. 313. 24. Cf. "Ueber Alles die Wahrheit," in *Una Sancta,* vol. 11 (1956), pp. 88-92. 25. Cf. M. Villain, *Introduction a l'oecuménisme* (Paris, 1958), p. 147. 26. Cf. V. Capanaga, *La Madonna nella storia delle conversioni* (Rome, 1953); D. Grasso, "La Vergine nelle conversioni contemporanee," in *Virgo Immaculata, Acta Congressus Mariologici-Mariani Romae anno MCMLIV celebrati,* vol. 13 (Rome, 1957), pp. 37-47. 27. Cf. J. H. Newman, *Apologia pro vita sua: A History of His Religious Opinions* (London, 1918), p. 165.

St. Francis of Assisi

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nacle . . . dwelling . . . vesture" (p.34). To St. Francis, Mary is always a unique historical person who lived through the drama of the Incarnation and the Redemption in Palestine. Although the evidence which we have concerning his probable pilgrimage to the Holy Places is tantalizingly meager — for instance, not a word mentioning a visit to Nazareth—nevertheless we can well imagine how intense was his fervor when he contemplated the mysteries of the lives of Jesus and Mary in all the sun-bathed physical reality of the "Fifth Gospel" which is the Holy Land.

The best example of this aspect of his Marian devotion may perhaps have been a result of his visit to Bethlehem. In any case, his startling dramatization of the mystery of the Nativity during the famous Christmas midnight Mass at Greccio in 1223, which was so realistic that special permission was first secured from the Holy See, is a perfect illustration of his attitude. According to Thomas of Celano, he would celebrate Christmas "with ineffable joy" and call it "the feast of feasts" because on that day "God became a little baby and sucked milk from human breasts (*ad uberba pependit humana*)."[6]

And just as that almost sensational midnight Mass at Greccio served as a powerful stimulus to the medieval movement to "put Christ (and Mary) back into Christmas," so too the realism of the Saint's devotion to the Madonna and Child inspired much of the later development of the Nativity theme in the arts of painting and sculpture, as well as the craft of making Christmas cribs which has attained the status of folk art in Italy and Germany in recent centuries.

St. Francis' devotion to Mary was also most fervent. In this connection our basic document is Thomas of Celano's definitive testimony that the Poverello "loved the Mother of Jesus with a love that cannot be described . . . . To her he would render special praises and pour forth prayers and offer devotions — how many and in what ways, it is not humanly possible to tell" (pp. 20, 27). To which can be added St. Bonaventure's statement: "After Christ, he placed his trust especially in her" (p. 27).

The lyrical "Salutation to the Blessed Virgin," with its repeated "Hail . . . Hail," beautifully expresses some of the overflowing rejoicing which the very thought of Mary excited in Francis' ardent heart. It seems to echo St. Bernard of Clairvaux's exclamation: "All the world is illumined by the presence of Mary. Let us then share in her gladness, my brothers, and partake in her joy." This precious gem of Franciscan Marian literature deserves to be far better known and much more often prayed. It reads (p. 34):

Ave, domina sancta,
Hail, holy Lady,
Regina sanctissima,
Most holy Queen,
Dei Genitrix, Maria,
Mary, Mother of God!

Quae es Virgo perpetua,
You are forever Virgin,
Electa a sanctissimo Patre de caelo,
Chosen by the most holy Father
in Heaven,
Quam consecravit
Whom he consecrated
Cum sanctissimo dilecto Filio
With his most holy beloved Son
Et Spiritu Paraclito,
And the Paraclete Spirit!
In qua fuit et est
You in whom was and is
Omnis plenitudo gratiae
All plenitude of grace
Et omne bonum!
And all good!
Ave, palatium eius!
Hail, his palace!
Ave, tabernaculum eius!
Hail, his tabernacle!
Ave, domus eius!
Hail, his dwelling!
Ave, vestimentum eius!
Hail, his vesture!
Ave, ancilla eius!
Hail, his handmaid!
Ave, Mater eius!
Hail, his Mother—
Et vos omnes sanctae virtutes
And all you holy Virtues
Quae per gratiam et illuminationem
That by the grace and light
Sancti Spiritus
Of the Holy Spirit
Infundimini
Are infused
In corda fidelium,
Into the hearts of the faithful,
Ut de infidelibus
That from faithless souls
Fideles Deo faciatis.
You may make souls faithful to God!

Intimately associated in the mind of St. Francis with this Marian *lauda*—one of the fairest of all medieval *laude* — was its equally eloquent sequel, the "Salutation of the Virtues," which in the important Assisi Manuscript 338 bears the subtitle (not to be directly attributed to St. Francis, yet in harmony with his intention): "With which the Blessed Virgin Mary was adorned and with which a holy soul must be adorned" (p. 32). This masterpiece of poetic emotion and profound psychological insight reveals that the Poverello honored and revered Mary not only as the Mother of God but also because she personified those fundamental virtues which he prized most dearly: wisdom and its "sister" simplicity, poverty and its "sister" humility, and lastly charity and its "sister" obedience. The humble, simple lines of this second "Salutation" are rich in pregnant seeds of contemplation, and merit a choice place among the prayers and meditations of all followers of the Little Poor Man of Assisi.

In view of the extraordinary devotion which he had for the Passion of Christ, it is surprising that his sayings and writings do not once allude to the sufferings of the Sorrowful Mother at the foot of the Cross. However, perhaps he can be said to atone for this omission by having composed the following lovely antiphon which he recited at all the hours of his "Office of the Passion" (p. 30):

Sancta Virgo Maria,
Holy Virgin Mary,
Non est tibi similis
There is none like you
Nata in mundo in mulieribus;
Born in the world among women;
Filia et ancilla
Daughter and handmaid
Altissimi Regis
Of the most high King
Patris caelestis,
The Heavenly Father,
Mater sanctissimi Domini nostri
Mother of our most holy Lord
Jesu Christi,
Jesus Christ,
Sponsa Spiritus Sancti.
Spouse of the Holy Spirit.
Ora pro nobis
Pray for us
Cum sancto Michaele archangelo
With St. Michael the Archangel
Et omnibus virtutibus caelorum
And all the Virtues in heaven
Et omnibus sanctis
And all the Saints
Apud tuum sanctissimum dilectum Filium,
To your most holy beloved Son,
Dominum nostrum et Magistrum.
Our Lord and Master!

A third and last Marian gem of St. Francis is a short prayer published by Paul Sabatier which seems to have a good likelihood of being authentic (p. 35):

Sancta Dei Genitrix,
Holy Mother of God,
Dulcis et decora,
Sweet and fair,
Regem morti traditum
To the King delivered to death,
Filium tuum dulcissimum,
To your most sweet Son,
Dominum nostrum Jesum Christum,
Our Lord Jesus Christ,
Pro nobis exora,
Pray for us
Ut ipse per suam clementiam
That by his mercy
Et virtutem
And the virtue
Sanctissimae Incarnationis
Of his most holy Incarnation
Et mortis ipsius acerbissimae,
And his most bitter death,
Nobis indulgeat peccata nostra.
He may forgive us our sins.
Amen.
Amen.

Unquestionably the Poverello's entire devotion to Mary was both conditioned and nourished by the liturgy of the Holy See which he gave to the Order of Friars Minor in 1223, but which he had himself probably adopted some years previously. Much as we need a thorough study of the specific Marian elements in the missal and breviary which he used, citing the precise texts which he prayed, as far as we know no such monograph has been written.

Despite that lack, however, it seems wise to eliminate some apocryphal accretions. For instance, it is sometimes stated that St. Francis introduced into the Order the custom of celebrating every Saturday a Mass in honor of the Immaculate Conception, and that he instituted the chanting of the *Salve Regina* every Saturday. However, the earliest mention of such practices occurs only in Wadding's *Annales;* the primitive texts are completely silent regarding them. At best, it is permissible to suppose that St. Francis may have adopted the custom of celebrating a *De Beata* Mass on Saturdays, which was gaining acceptance in the early thirteenth century.[7]

Nevertheless, it is a fact that St. Francis recited a daily Office of the Blessed Virgin Mary. This must have been the Little Office, which was then coming into popularity and was introduced into the Roman Breviary by Innocent III, though limited to the seasons from the Purification to Holy Week and from Pentecost to Advent.[8]

Naturally we should not imagine that St. Francis prayed the Rosary or even the Hail Mary as we know them, for both usages evolved considerably during the thirteenth and fourteenth centuries. The *Ave Maria* which the Poverello recited did not include the final sentence beginning *Sancta Maria.* Here I would like to make a little addition to the texts compiled in *Our Lady and St. Francis.* After it was printed, I discovered in the fourteenth century *Vita S. Francisci Anonyma Bruxellensis* (see the Bibliography, p. 78) the following charming nugget, which can only be classed as uncertainly authentic: *"Semper beatus Franciscus ante cibum dicebat gloria in excelsis deo, et ante potum ave maria."*[9] "Before eating the Blessed Francis always recited a *Glory to God in the highest,* and before drinking a *Hail Mary."* We may therefore believe that the Seraphic Saint perhaps prayed the first half of the Hail Mary every time he quenched his thirst, usually with "Sister Water, who is very useful and lovely and humble and chaste."

We know too that he loved to recite our Lady's *Magnificat.* On one occasion he probably made Brother Leo interject a truncated *Gloria Patri, Filio, et Spiritui Sancto* as a counterpoint to each of its verses (p. 30).

St. Francis prepared to celebrate the glorious feast of Mary's Assumption into Heaven by a forty days fast, from June 29 to August 14 (p. 36).

Moreover, he honored her by naming many of his little hillside hermitages after her. Whether he actually named all of them or simply preserved an already assigned name, it has been estimated that at least twelve churches and chapels associated with him bear the title *Santa Maria* (p.39). But here too we must beware of unauthentic later accretions, the most widespread of which is the claim that he gave to the first chapel of the friars on Mount Alverna the name *Santa Maria degli Angeli* in honor of the Portiuncula near Assisi. Actually, that designation was only applied to the mountain chapel for the first time in 1568 (p. 57).

The Franciscan Marian Shrine par excellence is of course the lovely Chapel of Our Lady of the Angels, also known as the Portiuncula. It was quite unnecessary to fabricate and elaborate proto-history involving early pilgrims from Palestine and St. Benedict's presence there, which was done, as we have shown, in the seventeenth century by Salvatore Vitale (pp. 3-6). The authentic, documented history of the Shrine is sufficiently filled with glory. We must refer readers to the pages of *Our Lady and St. Francis* for the complete text of all the important events in the life of the Poverello which took place there and which

have a direct connection with the Blessed Virgin. As St. Bonaventure aptly summarized them, "where by the merits of the Mother of God the Order had had its beginning, there too through her help it grew."[10]

Probably the Poverello himself would agree that the greatest grace which the Mother of God bestowed on that humble chapel was the famous Portiuncula Indulgence of August 2, the earliest accounts of which are also included in *Our Lady and St. Francis*. In this connection I would like to supplement them by adding the allusions of Thomas of Celano and St. Bonaventure to the vision of a friar before his conversion, in which he saw innumerable men stricken with blindness praying before this chapel for "mercy" and obtaining light and "salvation" there from Heaven.[11] These may actually be the first indirect mentions of the Portiuncula Indulgence, deliberately cryptic due to the strong opposition which it aroused.

Turning to the field of folklore or legend, I unearthed still another Marian jewel after the publication of *Our Lady and St. Francis* in a collection of Franciscan lore of the province of La Puglia in southern Italy, but included it in my *Fifty Animal Stories of St. Francis*.[12] According to a popular local tradition, the Poverello while visiting the city of Brindisi came across a lovely roadside image of the Madonna over which a spider had spun its web. The Saint therefore told "Brother Spider" to remove this veil, and it immediately obeyed him.

In more than one sense the devotion of St. Francis to the Blessed Virgin was thoroughly Catholic. Doctrinally it has been praised by the Capuchin theologian Octavianus a Rieden as notable for its *perfecta sanitas theologica* or complete theological soundness.[13]

It is faithfully Catholic in that it assigns to the Mother of God a position and function in the divine economy that are in perfect harmony with the constant teaching of the Church: a rank of unique honor below the Trinity yet above all the Saints, entitling her to a pre-eminent degree of reverence and cult.

The integral Catholicity of St. Francis' modest Mariology is ably summarized in these lines of Father Octavianus: "The firm foundation and highest distinction of his Marian doctrine is faith in the true Incarnation of the Word in the Blessed Virgin's womb. As Mary is the Mother of God, she is our Advocate with Christ the Advocate. As she is Mother of the Heavenly King, she is to be honored as Queen. Because she is linked to the Incarnate Word by the bond of blood, she also necessarily has an intimate relationship with the other two Persons of the Holy Trinity as well as with the Sacrament of the Eucharist."[14]

Particular stress must be placed on the Poverello's thoroughly Catholic cult of Mary as Intercessor or Advocate, for the good reason that he himself strongly emphasized it. In the words of St. Bonaventure, "he loved the Mother of the Lord Jesus with a love that cannot be described, because . . . through her we have obtained mercy. After Christ, he placed his trust especially in her" (pp. 20, 27). As a direct consequence of this attitude, we are told by Thomas of Celano that St. Francis formally "constituted [Mary] the Advocate of the Order—of his followers and himself — and placed beneath her wings the sons whom he had to leave, so that she might cherish and protect them unto the end" (p. viii). He had already implored her to be his personal Advocate even before he founded the Order, when he repaired her Chapel of the Portiuncula (p. 7).

A few words concerning the medieval background of the term *advocata* as applied to the Blessed Virgin will help us to understand the full significance of this mystical relationship. In feudal usage, the *advocatus* was the person who served as legal representative of monasteries before the secular courts. It was his duty to protect them from all forms of attack and harm. However, concurrently it also had a spiritual sense, as used in the popular hymn, the *Salve Regina*, which pertained specifically to Mary: *"Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte."* This was probably a logical extension of St. John's designation of Christ as *Advocatus* (in the Vulgate; 1 Jn. 2, 1). In the twelfth century the Cistercians had chosen the Mother of God as the heavenly Advocate of their Order. This basic attitude, which was one of the fairest blossoms of the rich flowering of Marian devotion in the twelfth and thirteenth centuries, was in turn adopted by St. Francis and found its most apt formulation in these striking words of Henri d'Avranche's *Legenda Versificata: "mediatrix Virgo beata ad Christum, Christus ad Patrem sit mediator"*—"let the Blessed Virgin be our Mediatrix with Christ and Christ with the Father."[15]

In this connection, we can insert here another little nugget which was not included in *Our Lady and St. Francis* and which appears only in a variant version of a Chapter 25 of *The Fioretti*. It adds a delightful Marian touch to the thanks which a man afflicted with leprosy addressed to St. Francis after being cured and converted. On his way to heaven the soul of the former leprosy patient said to the Saint: "There is not a single day when the Blessed Virgin Mary with all the Saints does not pray to the

Lord Jesus Christ three times for your Order." To which the Poverello replied: "I must greatly rejoice over the fact that the Blessed Virgin and all the Saints are the Advocates of my Order in heaven."[16]

Still another sense in which St. Francis' cult of Mary is Catholic is that it was a typical fruit of that magnificent renascence of Marian devotion which fills the thirteenth, "the greatest of centuries," with such luminous spiritual radiance. On the other hand, it inevitably carried with it certain historical limitations. For instance, the only Marian feasts which the Poverello and his contemporaries celebrated were the Purification, the Annunciation, the Assumption, and the Nativity of Mary.[17]

On the subject of medieval cultural-religious trends, it is both legitimate and interesting to inquire whether even such an original figure as St. Francis may have been influenced to some extent by the teachings of any of the great saints of the eleventh or twelfth century. Unfortunately this important aspect of his spirituality has not yet received all the careful attention which it deserves. However, a number of suggestive clues indicate a possible influence on the Umbrian Saint by another heroic apostle of central Italy, the famous hermit, reformer, and cardinal, St. Peter Damian (1007-1072). All citizens of Assisi were indebted to him for their recorded knowledge of the town's patron saint, San Rufino. There may well be some link between his doctrine and practice of the eremetical life and those of St. Francis—another topic that must still be explored. However in our field of Mariology, without asserting or demonstrating more than one direct influence, Octavianus a Rieden traces so many indirect resemblances and tenuous threads connecting the two Saints that he is led to this significant conclusion: the writings of Francis form a popular rendition of contemporary Marian doctrine as reflected in the sermons of Peter Damian.[18]

A final aspect of the Poverello's Marian cult which throws additional light on its hundred-percent Catholicity is analyzed by Fathers Kajetan and Octavianus, namely, the fact that in an era when various heretical sects were spreading, his eminently Catholic preaching and effective example combined with his immense popularity to serve as a powerful antidote to the attacks of the Cathari on the Marian dogmas of the Church.

It is possible to mention only briefly some of the outstanding mystical graces granted by the Blessed Virgin to the Poverello which are recorded in the early texts. The first of these was probably the revelation, which was given to Francis while he was repairing the Portiuncula, that the Mother of God entertained a very special affection for that old Benedictine chapel (p. 8). On another occasion the unknown presence of some of her relics in a monastery altar was revealed to him (p. 40).

Our Lady also played an important role in the granting of the Portiuncula Indulgence, as it was due to her intercession that her Son gave his consent (p. 49).

One night when St. Francis was staying in a hermitage, a young novice spied upon him and perceived him conversing in the forest with Jesus, Mary, and the two St. Johns (p. 62).

The most beautiful of these Marian visions was perhaps the one in which the Blessed Mother allowed the Little Poor Man of Assisi to hold the Christ Child in his arms—and when she asked him to give her back the Babe, the usually obedient Saint "delayed, not wanting to give him back so soon" (p. 66).

We can well conclude this note on the mystical aspect of his devotion to Mary by an apt quotation from Bartholomew of Pisa's *Liber Conformitatum:* "And because St. Francis had a special devotion for the Blessed Virgin, it is to be believed that he received marvelous consolations and visitations from that Lady, even though all of them are not recorded" (p. 66). Regarding the possibility that at his death she was pleased to welcome him into heaven, the same author adds: "She showed during his life that she loved him with special affection by manifesting herself to him many times, so it is all the more plausible that she gave him the grace of meeting him when his soul left his body and of conducting him into heaven" (p. 69).

It is not surprising that such a unique figure as St. Francis should show himself to be somewhat original in his devotion to the Blessed Virgin. What is surprising, in view of the relatively small amount of available data on that devotion, is that his originality should assume no less than four different forms, two of minor and two of major significance. The first two pertain to terms which he used in referring to her and which were practically without precedent in his time. The other two comprise important, even fundamental aspects of his Marian cult, namely, his profound concept of Mary's spiritual maternity and his very characteristic reverence for her voluntary poverty.

Willibrord Lampen O.F.M. has demonstrated that, although he invoked the Blessed Mother over twenty times, St. Francis never used the same expression twice, thus manifesting an admirable degree of poetic originality and inventive affection. Moreover, he also proved that the striking terms which are found in the

"Salutation of the Blessed Virgin" — *"palatium, tabernaculum, domus, vestimentum"* — can be traced to one previous writer, St. Peter Damian.[19]

An even more perfect example of originality appears in the Poverello's use of the term *Sponsa Spiritus Sancti* in the antiphon of his "Office of the Passion." Careful research by Octavianus a Rieden has disclosed that the only writer to have used that term before St. Francis was the very obscure Greek, Cosma Vestitor, who lived before the tenth century. Similar expressions, such as *Sponsa Dei, Sponsa Sanctissimae Trinitatis, Sponsa Unionis hypostaticae,* are found in writings of the Eastern Church Fathers. But in the West only two earlier writers, both twelfth century Cistercians, used a formula which is in any way similar to *Sponsa Spiritus Sancti*: Amadeus Lausannensis (d. 1150) and Nicola Clarevallensis (d. 1151); but the latter's comes no closer than *"Virgo . . . specialiter Sancto coniugata Spiritu,"* while the former's is still more remote. (Incidentally, the Capuchin scholar corrects Lampen's erroneous attribution of the form just quoted to St. Peter Damian.) While it is possible that the Fathers of the Church deliberately avoided using *Sponsa Sancti Spiritus* lest it give rise to any misinterpretation, nevertheless the fact remains that full credit for popularizing this perfectly orthodox formula belongs to St. Francis of Assisi. For additional details we refer our readers to the masterly analysis of this historico-theological problem by Father Octavianus.[20] But we can without further discussion agree with the just conclusion of Father Kajetan: "Here most of all St. Francis' depth of intuition right into the heart of the mystery appears to us to be the fruit of contemplation."[21]

A far more splendid fruit of his many long hours spent in contemplative prayer in the first friars' hillside hermitages shines forth in the Poverello's original and strongly accented conception of the spiritual maternity of Mary.

In his "Letter to All the Faithful" he wrote of those who lead the true Christian life: ". . . they are the spouses, the brothers, and the mothers of Our Lord Jesus Christ. . . . We are his mothers when we carry him in our heart and body by means of love and a pure and sincere conscience, and we give birth to him by doing good, which must shed its light on others as an example."[22] Again when praising his "simple brethren who convert sinners by their prayers," specifying that he meant "my poor little brother who is not entrusted with the duty of begetting children in the Church" rather than "the preacher who rejoices in the many children he has begotten as though by his own power," the Saint declared that the humble and holy brother "shall give birth to very many in the Last Judgment, because then the Judge will reckon for his glory those whom he is now converting by his private prayers."[23] This idea of spiritual maternity of course has its scriptural roots in the words of Christ, "Whoever does the will of my Father in heaven is my brother and sister and mother" (Matt. 12:50), and of St. Paul who referred to "my dear children, with whom I am in labor again, until Christ is formed in you" (Gal. 4:19).

This golden theme of the spiritual birth of Christ in the hearts of his followers was an honored one throughout the patristic and medieval periods, as H. Rahner S.J. has demonstrated in a valuable study.[24] Among the writers who have treated it explicitly though briefly, usually in commenting on the Gospel passage, are St. Cyril of Alexandria, St. Ambrose, St. Augustine, St. Gregory the Great, and St. Peter Damian. As Octavianus a Rieden has shown, St. Francis may have become familiar with it through one or all of the following sources (in addition to the New Testament): (*a*) in his time the Italian breviaries included on the feast of St. Felicitas a homily from a sermon of St. Gregory reading, *"frater et soror credendo, mater efficitur praedicando"; (b)* St. Peter Damian wrote in a sermon on Mary's Nativity, *"commune vero et universale est omnibus electis in cordis eum devotione portare";* and Pope Innocent III said in a sermon on the same feast, *"Christus enim per affectum concipitur, per affectum nascitur, per profectum nutritur."*[25]

Kajetan Esser supplies an incisive and eloquent theological analysis of St. Francis' particular treatment of this theme, which we can only summarize here. Recalling that, according to St. Bonaventure, the Poverello had conceived the spirit of Christ's Gospel message at the Portiuncula through the merits of the Blessed Mother, the German scholar sees in that decisive experience the deepest roots of Francis' love and veneration for her, one which gives us the key to the Marian orientation of his apostolate. As the Saint glorified Mary as Spouse of the Holy Spirit, so too he links the spiritual maternity of the faithful soul to an espousal with Christ through the Holy Spirit which, as his "Salutation" states, infuses the virtues into the soul and from faithless makes it faithful to God. For as his "Letter," quoted above, also specifies, "we are spouses when the faithful soul is joined to Jesus Christ by the Holy Spirit."

But this mystic birth and life of Christ in the soul are only one aspect of the Saint's concept. Our inner life in Christ must also give him birth in others through the converting power of our good example. Some of

the Church Fathers touched upon this apostolic imperative with expressions such as *"Qui parit justitiam, Christum parit"* and *"Qui corde credit ad justitiam, concipit Christum,"* but both Fathers Kajetan and Octavianus stress that St. Francis is the first known writer who clearly stressed the obligation of every Christian—and not just preachers—to bring about the conversion of others by their prayers, like the humble lay brother, and by their contagious example, which can inspire the imitation of Christ by others. Thus, as Esser comments, what transpired in Mary's maternity for the salvation of the world continues in the Church through the supernatural action of the Holy Spirit in the souls of the faithful. Therefore we can say that St. Francis' Marian ideal was to live in the Church as Mary lived, and that his entire Marian piety was to fulfill and transmit the work of salvation.

Treating the same subject, Octavianus a Rieden, while pointing out that the Saint did not mention the birth of Christ in the soul at baptism, nevertheless emphasizes that his conception of the spiritual maternity is one which gives a Marian aspect to the whole of the Christian life. And he concludes with this significant testimonial: "We do not know which to admire more, the theologian's insight into the supernatural or the mystic's experience of the divine in his heart."[26]

No doubt the reader will note that the conception of the spiritual maternity of Mary under discussion here is not the particular doctrine usually associated with that term, which is based rather on the *"Behold your son"* and *"Behold your mother"* in St. John's account of the Passion. However, an indirect reference, not to that passage, but to that doctrine can be found in the statement of Thomas of Celano that St. Francis "loved the Mother of the Lord Jesus with a love that cannot be described, because she had made the Lord of Majesty our brother" (p. 20).

The last and most glorious claim to originality that the Poverello enjoys in his fervent cult of our Lady is unquestionably his unique and utterly characteristic devotion to her as *Domina pauper,* the Poor Lady, the Queen who, like her Son the King, deliberately chose to live a life of humble poverty. To St. Francis the expression "our Lady" meant both Mary and Lady Poverty. The two were interchangeable because they were synonymous. At the time of his conversion he supernaturalized his youthful ideal of medieval chivalry by taking Holy Christian Poverty as his Lady. And he honored that Lady so much, simply because, as Pope Pius XI stated in his encyclical *Rite Expiatis,* "he regarded her as the companion of the Mother of God" and because, as the Saint wrote in his "Letter to All the Faithful," Jesus Christ himself, "though he was rich above all things, nevertheless wished, with his most Blessed Mother, to take Poverty as his choice" (p. 22). St. Bonaventure informs us that "St. Francis would often recall with tears the poverty of Jesus Christ and his Mother. Hence he declared that this virtue was the queen because it shone with such superior brilliance in the King of Kings and in the Queen, his Mother" (p. 22).

It is noteworthy that each time the Poverello speaks of the poverty of our Lady he always associates her with her Divine Son. For instance, he urged his friars not to be ashamed to go begging, "but let them rather remember that our Lord Jesus Christ. . . was not ashamed and was poor and homeless and lived from alms—he and the Blessed Virgin and his disciples" (p. 23). And shortly before his death he wrote, in a last will for St. Clare and her sisters, these burning words which sum up his lifelong mystical union with Lady Poverty: "I, little Brother Francis, wish to follow the life and poverty of our most high Lord Jesus Christ and of his most holy Mother, and to persevere in it to the end" (p. 23).

It was especially at Christmas that he would meditate on the destitution of the Holy Family—"how on that day the poor little Virgin was surrounded with poverty and need, how on that night the most Blessed Virgin Mary laid the Son of God down in the manger between an ox and a donkey" (p. 24). Once when a friar spoke of that holy season, "saying that the Blessed Virgin Mary was such a poor little woman that she had nothing to give her little Son to eat," St. Francis actually sobbed with pain and "ate the rest of his meal on the bare ground, weeping very much" (p. 24).

But as Kajetan Esser remarks, for St. Francis the voluntary poverty of Christ and his Mother were not only an historical fact, but were an ever-present reality in the Mystical Body which carried a direct challenge. Thomas of Celano testified that "his heart melted for the poor; he would give his affection to those whom he could not help. His mind quickly referred back to Christ whatever lack or need he saw in anyone. In all the poor he saw the Son of the poor Lady. He bore naked in his heart the One whom she bore naked in her hands" (p. 24). The Saint strongly rebuked and punished a friar who ventured to criticize a certain pauper as probably being "rich in will." The Poverello exclaimed: "Brother, when you see a poor person, a mirror of the Lord and of his poor Mother is set before you!" (p. 24).

On another occasion, when his vicar suggested accepting gifts from novices entering the Order to defray the rising expenses of alms for the poor, St. Francis told him to strip the Madonna's altar, adding: "Believe me, the Blessed Virgin would prefer the Gospel of her Son to be perfectly kept. . ." (p. 13).

On that characteristic note our survey of all the important Marian texts in the writings and sayings of St. Francis comes to a fitting end. In conclusion we can concur with Octavianus a Rieden when he states that although certain other medieval Saints such as St. Bernard may have had a greater direct influence in promoting the cult of the Blessed Virgin, nevertheless in regard to the intensity of their personal devotional to her, St. Francis certainly ranks among the great devotees of Mary in his own or previous centuries.

While the magnificent flowering of Marian theology and popular cult in later centuries within his Order is well known and lies outside our subject, we would like to add this final consideration. Just as the ardent seraphic heart of the Poverello must have thrilled as through those centuries he has witnessed from heaven the evolution of such powerful Christocentric devotions as the Way of the Cross, Adoration of the Blessed Sacrament, and the cult of the Sacred Heart of Jesus, so too his loving Marian heart must exult in seeing the great strides which Mariology and the devotion to Mary have been taking in the Church in recent centuries, with the coming of the Miraculous Medal, the shrines of Lourdes and Fatima and many others, and the doctrine of the Spiritual Maternity of the Immaculate Heart of Mary, Co-Redemptrix, and Mediatrix of All Grace, laying the foundation for a future Marian Era in which the Poor Lady will be rich in children, in the souls of whom her Divine Son lives with the Holy Spirit and the Father.

Notes

1. Kajetan Esser O.F.M., "Die Marienfrömmigkeit des hl. Franziskus von Assisi," in *Wissenschaft und Weisheit*, vol. 17 (1954), pp. 176-190. Not having the German original, I refer to the French version by Luc Mély O.F.M., 'Piété mariale de saint Francois d'Assise," in *Thèmes spirituels* (Editions Franciscaines, Paris, 1958), pp. 149-178. 2. Octavianus a Rieden O.F.M.Cap., "De Seraphici Patris Francisci habitudine erga beatissimam Virginem Mariam," in *Regina Immaculata* (Inst. Hist. O.F.M.-Cap., Rome, 1955), pp. 15-47; cf. *Tertius Ordo*, vol. 15 (1954), pp. 132-152. 3. Raphael Brown, *Our Lady and St. Francis, All the Earliest Texts* (Franciscan Herald Press, Chicago, 1954, x-90 pp.). Condensed in *Franciscan Educational Conference Report, 1954*, pp. 308-323. French translation by Romain Légaré O.F.M., *Notre Dame et Saint François* (Editions Franciscaines, Montreal, 1958, 96 pp.). 4. *Opuscula Sancti Patris Francisci Assisiensis* (Quaracchi, 1949), p. 79. 5. *Our Lady and St. Francis, p. 9.* 6. 2 Celano, p. 199. 7. Octavianus, *loc. cit.*, pp. 18-19, 32. 8. Auguste Cholat, "Le bréviare de Ste. Claire," in *Opuscules de critique historique*, vol. 2, fasc. 8, pp. 54-55. 9. A. Fierens, *La Question Franciscaine, Vita Sancti Francisci Anonyma Bruxellensis . . .* (Louvain, 1909), vol. 7, 2 (23va/vb), p. 39. 10. St. Bonaventure, *Legenda Major*, pp. 4, 5. 11. 2 Celano, p. 20; St. Bonaventure, *op. cit.*, pp. 2, 8. 12. Raphael Brown, *Fifty Animal Stories of St. Francis* (Franciscan Herald Press, Chicago, 1958), p. 30. 13. Octavianus, *loc. cit.*, p. 46. 14. *Ibid.*, p. 24. 15. *Analecta Franciscana* (Quaracchi, 1941), vol. 10, p. 448. 16. *Archivum Franciscanum Historicum*, vol. 12 (1919), p. 367. 17. Stephan A. Van Dijk O.F.M., "The Calendar in the Breviary of St. Francis," in *Franciscan Studies*, vol. 9 (1949), pp. 26-40. 18. Octavianus, *loc. cit.*, p. 24. 19. Willibrord Lampen O.F.M., "De S. Francisci Cultu Angelorum et Sanctorum," in *Archivum Franciscanum Historicum*, vol. 20 (1927), pp. 12-14. 20. Octavianus, *loc. cit.*, pp. 39-40. 21. Esser, *loc. cit.*, p. 160. 22. *Opuscula*, pp. 93-94. 23. 2 Celano, p. 164. 24. H. Rahner S.J., "Die Gottesgeburt. Die Lehre der Kirchenväter von der Geburt Christi im Herzen des Gläubigen," in *Zeitschrift für katholische Theologie*, vol. 59 (1935), pp. 333-418. 25. Octavianus, *loc. cit.*, pp. 42-43. 26. *Ibid.*, p. 44.

The Family Rosary Crusade

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permitted to be ordained with him, a year early. It was the first step in the fulfillment of a promise he had made to work with all his heart and mind and strength to show our Lady he appreciated all she had done.

His initial effort to translate the promise into something concrete met with failure. His proposal to his superiors that a huge shrine to the Blessed Virgin be constructed along some busy highway was vetoed.

His second attempt brought better results. On the last Sunday of January, 1942, with America still reacting from the shock of Pearl Harbor, Father Peyton crystallized all his hopes in one simple idea: *restore the family Rosary*. With the permission and encouragement of his superior, he wrote to Bishop Edwin O'Hara of Kansas City to get his reaction. The reply that came back was prompt and pleasing. Summed up, it said: "A wonderful idea. Go ahead."

In the fall of 1942, the organizational work to put the idea into practice really began. At the Vincential Institute, Albany, New York, where he had been assigned as chaplain to the Holy Cross Brothers, Father Peyton started by sending out letters to the hierarchy and clergy, outlining his plan. Later, when the press

of paper work became too heavy, he acquired larger offices in the College of St. Rose, conducted by the Sisters of St. Joseph of Carondolet.

The years between 1942 and 1945 were anxious ones for millions of American families. Husbands, sons, and daughters were in uniform. The campaigns in North Africa, Europe, and the South Pacific sent the casualty lists mounting, and those who were not immediately affected dreaded to face each new day for fear someone they knew and loved would be on the list.

The initial impetus for the Rosary Crusade came during those dark years. "I am not out to preach the power of the secret Rosary, that is, of the Rosary recited by the individual privately," Father Peyton declared. "That is powerful, of course. That makes great saints out of mere men. But I am out for something greater than that. I want to encourage the spread of the *family* Rosary."

In 1943, the Crusade took to the airwaves. Through the kindness of Father Francis F. Woods S.T.D., who was in charge of a 15-minute radio program conducted by the students of the College of St. Rose, and with the permission of the officers of radio station WABY in Albany, Father Peyton received the assurance that the program's format would be changed to feature the recitation of the Rosary. From Station WSNY in Schenectady came a second offer of help – this time from a non-Catholic by the name of George Nelson. Slowly but surely the groundwork was being laid to test the idea thoroughly on a regional basis. The next step, obviously, would be to try and spread the idea nationwide.

That first interview in New York was a nerve-wracking one. On one side of a desk sat the head of a large radio network. On the other side, prepared to talk not about selling Fords or Philcos but devotion to the Mother of God, was Father Peyton. "When I spoke," says Father Peyton, "the voice was mine but the words were not mine alone. I have always felt that it was our Lady who put the words into my mouth."

To Father Peyton's brief but impassioned plea, the network official had one terse comment: "I appreciate your zeal," he said. "But it's bad radio."

It was a blunt remark, though not meant to be unkind. Its effect on Father Peyton surprised even him, by nature a calm, soft-spoken man.

"We're a great people, aren't we," he said, heatedly. "We talk a great deal of doing something for the family but when the chance comes, we back down. So – it's all a bluff."

The words had a profound, and sobering, effect on the radio executive. In a matter of minutes he reversed his previous position and gave the "go ahead" to launch the crusade. The nationwide "premiere" that followed – appropriately on Mother's Day, May 13, 1945 – brought a veritable floodtide of listener response. Letters and postcards poured in from north, south, east, and west, praising the program and asking that it be continued. To Cardinal Spellman, who told of his experiences in seeing the Rosary "in action" all over the world, to the heroic Sullivan family who had lost five sons in a naval engagement during the war and who appeared to lead the recitation of the Rosary over the air, to Bing Crosby who spoke from Hollywood – to these belong much of the credit for making the whole presentation such an inspiring production.

When Father Peyton next approached the radio chain and asked for a half hour of air time *each week* to spread the devotion to our Blessed Mother, the network was agreeable – but cautious. It insisted that four conditions must be met: (1) the program had to rate among the top radio productions; (2) it must feature a Hollywood star each week; (3) it must "sell" family prayer to all the homes of America; (4) the production, direction, writing, and music costs would have to be borne by the Family Rosary Crusade organization.

The preliminary conditions would have worried any non-professional. They worried Father Peyton. "I had no contacts in Hollywood," he confesses. "I wanted to go there – and yet I didn't want to go."

No amount of literary license could improve on the real drama of Father Peyton's experience in the movie capital. Tired and apprehensive, he arrived in Los Angeles and made straight for St. Vibiana's Cathedral downtown to pray before the Blessed Sacrament. Next, he asked for, and received, permission to preach at the Church of the Good Shepherd in Beverly Hills the following Sunday at Mass. The church, he had been told, would be filled with many of the great and near-great of the film capital.

That morning in the pulpit marked the turning point in the Rosary crusade. Had Father Peyton failed to impress the congregation with his message, there is no doubt our Lady would have inspired him to launch out in some other direction to spread her devotion. But "some other direction" was not necessary. One by one the big names of show business made their way into the sacristy. Chosen by the church's pastor, Msgr. Patrick J. Concannon, for their zeal and willingness, they volunteered to help Father Peyton in his work.

Eventually, a total of twenty-seven stars were per-

suaded to sign contracts to appear on Family Theater, the name given to the dramatization of the Rosary Crusade and the Crusade for Family Prayer.

The spirit of the stars who volunteered their services had a tremendous impact on Father Peyton. One actress who prefaced her agreement to participate by declaring she thought the whole venture would be "poor radio," nevertheless stated: "It's about time we stars started to sacrifice — for the Mother of God — any possible harm to our professional reputations."

Thus the first obstacle was overcome. But it wasn't the last. With the stars' names on the dotted line, Father Peyton had to clinch the network's commitment officially. When he finally did catch up with the president of the chain, months had passed by. The delay was not haphazard on the part of the radio executive. "I've been trying to avoid you for a year," he told Father Peyton. "I was afraid you'll sell me the Empire State Building."

But the priest confessed that he had not even been able to give away twenty-seven Hollywood stars; and when he heard the story, he instructed his program department to consider the proposal.

Next came the problem of getting suitable scripts that would lend themselves to the proper religious theme. Father Timothy Mulvey, a gifted writer and a member of the Order of the Oblates of Mary Immaculate, was approached by Father Peyton and agreed to try his hand at the project.

More months went by while Father Mulvey sweated out page after page on his typewriter. Deadline for final acceptance of the format and presentation was November, 1946. As the time drew near, word came back from network headquarters that the scripts were "too religious" — hence unsatisfactory.

In desperation, Father Peyton called Tom Lewis, a top-flight advertising man and radio producer, and outlined the situation. Lewis promptly proceeded to line up a crew of experts, including Al Scalpone (now a leading television producer), Martin Work (currently head of the National Council of Catholic Men), Mary Harris, and Bruce Eells. The services of Bob Longenecker were enlisted as director.

On February 13, 1947, Family Theater premiered its first program, *Flight From Home.* James Stewart acted as host, Loretta Young and Don Ameche starred in the dramatic offering, Meredith Willson's orchestra supplied the background music. The only "commercials" on the show were a brief message at the beginning of the program extolling the virtue of family prayer and an even briefer reminder along the same lines at its close.

In the vernacular of show business, the program was a "smash hit." Audience response duplicated that of its other premiere at which Cardinal Spellman had presided and Bing Crosby had appeared. Spirits soared as the deluge of mail praising the program poured in.

With the mail came two offers — one from Reverend Mother Eucharia of Immaculate Heart College, to give room and board to the Crusade staff until more permanent arrangements could be made; another from Mrs. Jacoba Buchenau, to donate the building that Family Theater now occupies on Sunset Boulevard in Hollywood.

These offers cushioned the financial burden of the huge undertaking. Thanks to the generosity of the stars who gave of their time and talent, expenses were held to a minimum. Where most major network shows were spending anywhere from $20,000 to $40,000 on their productions, Family Theater was budgeted at a trifling $1500. This paid the supporting actors, script writers, orchestrators, and office personnel. *Newsweek,* in a capsule comment when the figures became known, declared the budget to be "peanuts" compared to other, strictly commercial ventures.

That same description still applies to Family Theater's operations to this day. The people who work for the Crusade give more of their time and talent than any amount of money could adequately repay. They do it all — as does Father Peyton — not for themselves alone but for "Mary, Queen of Angels and of men." Because of this purpose, Family Theater has become probably the most widely honored and consistently supported of any program on the airwaves.

Millions of people tune it in each week without fail. The Armed Forces Radio, the Voice of America, and domestic stations overseas all have joined in the Crusade. Over the years awards for "outstanding programming" have come from Ohio State University (1950), the Thomas Alva Edison Foundation (1955), and the American Legion (1957).

Special annual programs, such as *The Triumphant Hour* at Easter and *The Joyful Hour* at Christmas, get high ratings in all the professional surveys as do full-hour broadcasts on Thanksgiving and Mother's Day. On these one-hour shows the rosary is recited and the Mysteries dramatized. With the enslavement of millions behind the Iron and Bamboo Curtains, the message of these programs becomes more urgent with every passing year.

With the Rosary Crusade safely launched on the airwaves, the second phase of the campaign began — the inauguration of outdoor rallies publicly honoring the Mother of God.

In point of history, the World Crusade of the Family Rosary was begun in Canada, in the diocese of London, Ontario, in 1948. It was a highly organized,

intensive, two-month campaign, comparable only to the Red Cross drives of wartime; it united one hundred and nineteen parishes and missions in more than a score of cities and towns; it utilized every possible means of communication and salesmanship, from newspaper and radio publicity to rallies and doorbell-ringing. Yet this was a campaign that did not ask for money. It asked only that families pray the Rosary. And it was a mobilization such as Father Peyton had not dreamed possible in the cause.

Where four peddlers had been before, the London, Ontario, crusade recruited an army of five thousand laymen to carry our Lady's pack into every Catholic home.

It brought signed pledges from ninety thousand men, women, and children to pray the Family Rosary every day.

And it brought the pledges of one thousand sick persons to offer up their sufferings to God in petition for the success of the Family Rosary Crusade.

From Ontario, the Crusade moved to Saskatchewan, then to Winnipeg, and on across the Dominion. Everywhere crowds turned out to honor our Lady, and pledged themselves as well to persevere in family prayer. Back in the United States, the Crusade gathered momentum. Wilkes-Barre, Louisville, Indianapolis, Providence, Washington, D.C., New Orleans — these and many more cities joined in honoring Mary as they heard Father Peyton repeat over and over again: "The Family That Prays Together — Stays Together." Pledge cards mounted into the hundreds of thousands.

"And still," in Father Peyton's own words, "we were only beginning." The message of our Lady was for everyone, young or old, rich and poor, pagan and Christian alike. From America, the Crusade crossed the sea to England; and the land whose roadsides, before the Reformation, had once been dotted with shrines to Mary responded gloriously.

"Never in the days of Catholic England," said a leading British newspaper, "has the country seen such demonstrations of piety and devotion to Our Lady of the Rosary." At Newscastle sixty-five thousand people gathered to pay our Lady homage, the largest assemblage ever known in that part of England. At London's Hyde Park almost one hundred thousand people gathered to hear Father Peyton speak beside a huge statue of the Blessed Virgin. And then came Canterbury, in the words of the Catholic *Herald*, "St. Augustine's cathedral city . . . the cradle of Catholicity."

"Within the shadows of the great cathedral," the *Herald* continued, "men, women, and children rallied, and in every heart was the prayer and the hope that the day would dawn again when Canterbury would be restored to the true Faith of Augustine and Our Lady's Dowry."

Upshaw Magazine, praising the size and response of the crowds at Westminster, Sunderland, and other provincial cities, told its readers: "Before Father Peyton arrived . . . the attitude of many priests towards the Family Rosary Crusade was one of doubt and suspicion and criticism. In some cases it was frankly hostile. The time was unsuitable. The Crusade was 'un-English.' American sentiment, American methods, American propaganda would repel our people. . . . But that was before we met Father Peyton, before we met the influence of this gentle, sincere, humble giant."

And so it went.

Briefly, the Crusade returned to America, to New York City. Culminating this Crusade a mammoth outdoor gathering was held in New York's Polo Grounds, far exceeding in numbers any World Series throng. Next came Australia. Magnificent outpourings of faith and devotion in the key cities of Melbourne and Sydney welcomed the Crusade. In the Cricket Grounds of Melbourne alone a crowd of 150,000 bowed its head in prayer while a human chain formed a living rosary in its midst.

Great as was the response to Mary's appeal in the land Down Under, the reaction in the East India Crusades of 1954 and 1955 was even more inspiring. More than one million people in India, Burma, Pakistan, Ceylon, Thailand, Malaya, and Singapore heard the message and were moved to action. Many were non-Catholics, steeped in the philosophy and religion of the Orient and yet they caught the spirit and motivation of the Rosary Crusade.

Like the government official — a devout Hindu — in Mysore, India, who unhesitatingly marched in the procession and knelt on the dais to recite the Rosary, they acknowledged the power and intercession of Mary, our Universal Mother. Barriers of caste and creed dissolved almost overnight. Mohammedans, Sikhs, Parsis, and Buddhists stood shoulder to shoulder saying the beads in a multitude of tongues. The modern "tower of Babel" had found one common denominator — prayer to the Mother of the Son of God.

One priest, after the Crusade had concluded, received graphic evidence of the sincerity of those who publicly proclaimed their intention to persist in the Rosary pledge. One of the pledge cards had been signed by a man the priest knew to be a Mohammedan. A few weeks later when he met the signer, he asked him if he was being faithful to his promise. "Oh, yes," came the reply. "We say the Rosary every

day and we are going to continue to say it. We like it."

They "liked it" equally well in the Dark Continent, Africa. For seven months, beginning in March, 1955, Father Peyton traveled up and down preaching to anyone and everyone who would hear him. He went to the bishops and begged their blessing. He went to the priests. He helped them select sites for the various rallies. He went to the seminaries. He went to the nuns who painstakingly guided the work-hardened fingers of their charges over the smooth surface of the beads, explaining the power of the Rosary as they did so. He went to the children — always the children — remembering the special love our Blessed Mother has for a little child.

He even went to the province of Kenya, to the dreaded Mau Mau who were being held as prisoners. When he departed, he left behind a symbol of redemption made of plastic, wood, and string. He left Mary's Rosary. He could not have left a better gift.

Like a tidal wave, the response to his pleas to return to God through God's Blessed Mother poured in. From South Africa to the Sudan, from one end of Africa to the other it rolled — through jungles, over mountains, across heat-parched deserts. And Mary, listening, must have been pleased. Though the hands that held the beads might be twisted with disease, though the lips that uttered Mary's praises might be marked with the scourge of leprosy, the words and the actions opened up a glimpse of an eternity of happiness where pain and suffering would be no more, where tears and heartbreak would vanish in the sight of the Beatific Vision.

To recount every incident, to list every city and community that the Family Rosary Crusade has visited over the years, would take several large-sized volumes. To include all and exclude none, it is safe to say that people on every continent have been visited by Father Peyton; and on every continent, the results have been the same: tremendous evidence of faith, public demonstrations of devotion, lasting effects on those who have listened to his plea. As always, Father Peyton has utilized every modern means of communication to spread his message. Even motion pictures and television have been enlisted to aid the campaign.

Nearly every TV station in the United States carried the memorable *Triumphant Hour* in 1950, the first such production geared to supplement the radio prayer crusade. It was a moving, dramatic presentation with the only "commercial" a call to the devotion of the Rosary and family prayer. Stations were furnished with prints of the film free of charge. Incidentally, it was the first one-hour film ever presented under Catholic auspices. The cast included Ann Blyth, Don Ameche, Jerry Colonna, Pat O'Brien, Mrs. Bob Hope and Family, Ruth Hussey, Jane Wyatt, Roddy McDowell, Jack Haley, and James Gleason.

Christmas of the same year saw *The Joyful Hour* also on film, followed at Easter of 1951 with *Hill No. 1*, the drama of Calvary, and in November 1951, with the third production, *That I May See.* Critical reaction to these presentations was unanimously favorable. The critic of The New York *Times* wrote in his column: "Almost alone, Father Peyton has seemed to recognize that, with a mass media, the mode of presentation is every bit as important as the message."

Similar tributes from a variety of nationwide critical sources followed when Family Theater offered *The World's Greatest Mother* in May, 1952, and Francis Thompson's *Hound of Heaven* in November of the same year. Since 1952, Family Theater has produced and distributed other films, among them *A Star Shall Rise, Trial at Tara, Dawn of America, Our Lady of Fatima, Kiss of Judas* and a series of twelve 1-minute films featuring portrayals of famous men in American history under the title, *Inspiration, Please.* In all of these productions there is the same recurring message of the value of family prayer in daily life. In 1954, for its efforts, Family Theater received the Freedoms Foundation Award.

Recently, Father Peyton completed one of the greatest cinematic undertakings of all time. In living color, he produced a full-length dramatization of the Fifteen Mysteries of the Rosary. The production took place in Spain with a crew of top-flight Hollywood professionals and Spanish actors and advisers. Spain was chosen because of its close resemblance in topography and architecture to the Holy Land.

Impressed by Father Peyton's presence on the set, and his words of daily inspiration, it was not unusual to see the various performers reciting the Rosary, beads in hand, while awaiting their cue. Casting for this epic production, described as "the finest religious film of all time," was geared to its universal spiritual appeal. Dolores Cantavella, daughter of a Spanish railroad worker, was chosen over five hundred candidates for the role of our Lady in the Joyful Mysteries. "Holy, lowly, and lovely" was one newsman's description of her. Refusing to consider a professional career, Dolores declared: "I would not do this for anyone, only for Nuestra Senora."

Today, the apostolate of radio, motion pictures, and television is continuing to spread devotion to Mary and the virtue of family prayer. Since 1957 a new adjunct to Family Theater has been added in the form of a radio program called *Marian Theater*

which follows the Family Theater format.

Today, the task of coordinating and promoting the work of the Family Rosary Crusade is carried forward through outdoor advertising, leaflets, pamphlets, and booklets, the last three named being distributed from what is often called the "Rosary Citadel" in Albany, New York. Family Theater, in Hollywood, serves as a base for radio, television, and film production. In Madrid, Spain, there is a third office to service Europe; and recently, in South America, the groundwork was laid to promote the crusade work by means of mobile units using a streamlined, modern approach.

Over the years, the response to all these efforts has grown both in size and fervor. Two of the warmest endorsements of the Rosary Crusade have come from Pope John XXIII and his saintly predecessor, Pope Pius XII. These tell a story in themselves. But nothing can adequately describe the climactic moment at any rally when Father Peyton steps to the microphone to plead our Lady's case. Though his hair is now a silvery gray, his voice is strong, his enthusiasm as great as the day he first started.

Of everything that Father Peyton has done in all the years which have gone by, he says:

"All the past was just a novitiate for the new work . . . a twenty year job just beginning. From pole to pole people must hear the same message and be convinced of its merit and urgency. They must realize that — for time and eternity — 'The Family That Prays Together — Stays Together' and 'A World At Prayer, Is A World At Peace.' "

Mary — the Co-Redemptrix

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tween two kinds of merit: condign and congruous merit. Merit in general is a title or claim to a reward, but the title may rest on various grounds. In condign merit, the title is one of *justice*; in congruous merit, the reward is given not as a matter of justice, but out of the friendship or generosity of God; for, the good work, which is comparable to a price, is, in every way, less in worth than the reward. Now, as we saw before, God has made it possible for us to create, as it were, spiritual values, in order to merit. But, for reasons which we shall see later, he has made it possible for each one to merit *condignly* only *his own* salvation, not that *of others*. Hence the second difference: we can merit condignly for ourselves, but for others, we can merit only in a lesser way, that is, congruously.

Thus we can merit even the first grace for others, but we can do so only congruously, not condignly.

We might sum up, therefore, the answer to the question: how far is a man merely receptive? The answer is simply this: he is merely receptive only in obtaining the first grace for himself. In all else, he is not merely receptive, but is enabled, by divine power, actively to produce spiritual values in order to merit, even condignly, for himself; but, only congruously for others. This merit for others includes, however, even the very first grace for them.

The "receptivity theologians" have asserted that our Lady cannot do more than the Church does. As we have seen, this restriction on her role is completely unproved. However, for the sake of argument, we have asked them to admit only a lesser thing which they cannot refuse to concede: namely, that Mary *could not do less* than an ordinary member of the Church. Even with this admission, the consequences are striking.

In examining the way in which the role of our Blessed Mother is parallel to that of ordinary members of the Church, we must take care to observe the distinction stressed above between what we, the ordinary members of Christ, can do towards *our own* salvation, and what we can do towards the salvation of *others*.

We cannot merit for ourselves the very first grace, which is the indispensable foundation of merit; neither could our Blessed Mother merit for herself the very first grace, which she received at her Immaculate Conception. This grace, as the Church teaches, was given her simply through the foreseen merits of her divine Son. But, we are merely receptive *only* in the reception of the first grace for ourselves. Therefore, she too was merely receptive only in this respect.

We can, however, merit even the first degree of heaven for ourselves, as well as increases of grace, once we have been receptive to that first grace. Similarly, she earned even the first degree of heaven for herself by her reception of the first grace. She earned also countless increases of grace for herself, and did so at a rate which we cannot fully comprehend, because of her matchless fidelity to grace. For, if a soul is always faithful, it will advance on a scale that is comparable to the multiplication of numbers

in a geometric series, in which each number is always multiplied by itself. Thus, two times two makes four; four times four makes sixteen; sixteen times sixteen becomes two hundred and fifty six—and so on, until the rapid ascent leaves our minds dazzled as we stand looking up to the boundless heavens. What must have been the ascent of her who always corresponded with unreserved generosity to the least prompting of the Holy Spirit!

But we ordinary members of Christ can merit even the very first grace for others: Mary could not do less. Hence she must have been able to merit even the first grace for others. We, however, merit it only for a few, because of the smallness of our merits. She, the Immaculate One, always full of grace, appointed by the Father to be the spiritual Mother of all men, merited for all of us.

We merit for others only congruously; was our Mother's merit for us only of the congruous order? Some theologians would say yes.[21] Others, whose reasonings we shall examine presently, say that her merit for us went far beyond the merely congruous, and became truly condign.

Our merit, both for ourselves and for others, belongs to the order of the subjective Redemption. To which order does her merit belong? It is certainly operative in the subjective Redemption, in which all graces pass through her hands. But does it extend also to the objective Redemption? To find the answer to this problem, it is important for us to recall the series of possible plans which our Father might have chosen for the objective Redemption.

First of all, he might have simply granted an inexhaustible treasury of forgiveness and grace without the payment of any price. This would have been an act of mere mercy. But our Father's generosity wished to go farther.

Next, he might have chosen any saintly person, and sent such a person to perform any religious act, such as the sacrifice of an animal. He could then have said, in effect: "This offering which you will make falls far short of being a full price for the great treasury of forgiveness and grace. Yet, I am not only willing to accept it, but I bind myself by my divine promise to do so. Hence, if you perform this act as I direct, I in return will give a boundless store of forgiveness and grace for all mankind."

Further, our Father might have sent his Son to be born in a palace, never to suffer. This too was insufficient to satisfy his generosity. Hence, as St. Paul says, he sent his only Son to empty himself, taking on himself the form of a slave, to be obedient even to the death of the Cross. Why did the Father wish all this? As we have seen, his infinitely generous goodness led him to want to bind himself, much as does a man who makes a vow. Thus mercy and justice would be not only reconciled but fused, as it were, for his action of granting the great treasury of all grace would be simultaneously an act of mercy and of justice, since an infinite price had been paid. This course was urged both by his love for us, and by his love for all goodness in itself; for, it provided the fullest kind of titles for the great treasury, thereby fulfilling every suggestion of objective goodness. It likewise served to prove to men the intense love of their Father, thereby enticing them to accept his gifts lovingly instead of rejecting them.

But our Father also saw that, even though the price paid by his divine Son was already infinite, yet the titles could be made fuller, and men could be moved yet more to love him if he would take one further step.[22] Therefore, just as he could have redeemed man through the obedience of a merely human being, and could have bound himself by promise to accept a finite offering, so now he willed that his divine Son should have as his associate in redeeming us, his own Blessed Mother. The New Adam should not be without the New Eve, who, though subordinate to him, and dependent upon him for her very ability to merit,[23] would nevertheless contribute in her own way to the great sacrifice.

But was it not superfluous to think of adding to a price already infinite? In one sense, yes; but in another sense, the same boundless love of the Father that sent his Son to the Cross when any small act of his would have an infinite worth, willed also to take every possible means to make the titles for granting grace as full as possible, so as to show more forcefully his love of men, in order to move them to accept, and to fulfill the more abundantly all goodness in itself. Here, too, we find the remarkable parallelism between our Lady and the ordinary members of Christ, each in the position given them by the Father. For, just as the infinite offering of Christ in the Mass does not need the addition of the slight contributions of the ordinary members of Christ, and yet, through the goodness of the Father, these finite offerings are fused, so to speak, to form part of the very price of the dispensation of graces in the subjective Redemption; so, too, the same superabundant goodness of the same Father willed that the finite offering of our Lady be fused with the infinite gift of her divine Son to form the one great price of the objective Redemption! Hence the very parallelism of Mary and the Church demands the conclusion that she shared even in paying the very price of objective Redemp-

tion itself![24] Thus in both the objective and the subjective Redemption, Christ the Head is not alone; rather, the whole Christ acts, the Head with his members, the High Priest with his Church and with the prototype of his Church.

Is she merely receptive in all this? No more than are the ordinary members of Christ. For we are purely receptive only in the acceptance of the first grace for ourselves; in all else, even in earning the first grace for others, we are not merely receptive, but we truly produce spiritual values to become part of the very price of the Redemption.

But now let us recall *how* we are enabled to create, as it were, new spiritual values.

First, our works possess a great dignity and intrinsic worth as the acts of members of Christ, adopted sons of the Father, and sharers in the divine nature by grace. On this account St. Thomas teaches that our good works merit eternal life even in justice! What then shall we say of the works of Mary who is not only a member of Christ, but his Mother, possessing thereby a dignity that is "almost infinite" and "second only to God"![25] Mary who is not merely an ordinary child of the Father, but his most beloved daughter! Mary, who shares in the divine nature, not merely by some lesser degree of grace, but by the fulness of grace itself! If our works, on this score, can merit condignly, cannot hers also?

Secondly, our Father in his limitless goodness has bound himself by promise to reward our good works, making a sort of contract with us. Could we suppose that he has done less for Mary? Rather, just as the Father sent his Son to fulfill a mission, thereby making a pact with him, so also has he done with Mary. For Pope Pius XII, echoing the teaching of his predecessors, has taught us that, "*by the will of God* Mary was associated with Jesus Christ, the very principle of salvation, in obtaining spiritual salvation. . . ."[26]

Therefore, we must now ask ourselves whether her merit for us is merely congruous, or does it in some way belong to the order of justice, so as to be condign also? More and more theologians are coming to the conclusion that her merit for us was condign, that is, a merit in justice. It would be a merit in justice in a lesser sense than that of Christ, of course, for her very ability to merit, and all she had to give came to her from him. Yet, just as our merits, inasmuch as they "proceed from the grace of the Holy Spirit"[27] merit heaven *de condigno,* as St. Thomas says, and just as our merits establish a claim in justice by virtue of the divine quasi-contract, so Mary's merits, thanks to the goodness of our Father, also constitute a claim in justice.

But it may be objected that St. Thomas was speaking of our ability to merit *for ourselves.* This is true, but the basic reason why we cannot merit in justice for others is that God has not assigned to us such a role; we are not constituted by him as the divinely appointed source of grace for others, whose merits could, by virtue of such a divine commission, be valid even in justice for others. Now the merits of Christ himself are valid in justice for all his members because of the mission and role given him by the Father. But Mary is, as the popes teach, "associated with Jesus Christ, the very principle of salvation"[28] so fully that she is "always sharing his lot."[29] Now his lot is, by divine appointment, to be the New Adam, the one from whom and through whom all men are to inherit grace, just as the original divine plan had ordained that all men should inherit grace through the first Adam, had he been faithful. But, just as the original plan had also provided that Eve should form one source of grace with Adam for all men, so too Mary, the New Eve, the Spiritual Mother of all men, has been divinely appointed to form with Christ one principle or source of grace.[30]

Hence it seems impossible to avoid the conclusion that her merit for us was a merit even in justice, a condign merit. The fact that it is inferior to the condign merit of Christ need not prevent us from calling her merit condign. After all, our own merit is even farther below his, and yet we properly call it condign.

But whether or not we consider our Lady's merit for us as condign, we should still ask: Was her cooperation in the Redemption necessary or essential to the Redemption? The answer is really contained in the principles we have just reviewed. It depends on the meaning given to the words "necessary" or "essential."

Some things are necessary in such way that the opposite is completely unthinkable, e. g., two times two makes four. Some things are necessary and essential in such a way that a thing simply could not exist without them, e.g., a man cannot be a man unless he has a rational soul. It is obvious that our Lady's cooperation is not essential or necessary in these ways. But, neither is the death of Christ essential or necessary in these ways; for, as we have seen, the Redemption could have been accomplished, and even an infinite price could have been paid in other ways. Rather, we must say that the death of Christ was necessary *in order to obtain* the most ample and generous ends proposed by the Father, namely, in order to fulfill all objective goodness and

justice in the most complete way, and to provide the maximum titles for giving all grace to men, and the maximum means of moving men to accept. Similarly, to obtain all these ends *in their very fullest form,* as the Father willed, it was necessary that Mary cooperate, and that her cooperation should form not just an accidental, but an essential part of the price of the objective Redemption itself.

But would we not have been redeemed even if she had not cooperated? Yes, had the Father so willed. For without Mary, the sacrifice of the Cross would still have been of infinite worth. But we could ask equally well: Would we have been redeemed, had Christ merely prayed for us, and not died? For, his prayer, too, was of infinite value. But we are not concerned here with finding out what would be the irreducible minimum required in the very nature of things. Rather, we are asking what was the *actual* plan which the Father established, not out of any necessity of compulsion, but simply out of boundless generosity. In that actual plan, the cooperation of Mary formed part of the great price itself, and hence was part of the very essence of the Redemption in the order actually willed by our Father.[31]

Therefore, since the question of Mary's cooperation is one of what God freely and actually willed, we can see another fact: the question of her cooperation cannot be finally solved by merely speculative methods. Rather, revelation, as interpreted by the Church, must give the final answer. All that we have done thus far is to show the speculative possibility and likelihood that Mary cooperated in this way. It is really and actually true then? Most certainly, for the popes have taught it so clearly that no one who approaches the question properly can fail to see the truth. To demonstrate that the popes have really taught this truth is beyond the scope of this article. Nor is it necessary, for that demonstration has already been given in many special studies, e. g., the monumental work: *De corredemptione Beatae Virginis Mariae disquisitio positiva,* by Juniper B. Carol O.F.M.[32]

But this article seemed to be called for since some Mariologists have committed an error of method. Each science has its own method: if the right method is used, results are apt to be good, if not, results will be scanty and poor, and often erroneous. Thus, for many centuries the natural sciences were in a sad state since men tried to use the methods of philosophy as the primary tool, instead of controlled observation and experiment. Sheer reason does help, of course, in the natural sciences, but *only* if reasoning is given second place both in order of importance, and even, so far as possible, in the order of time. For if a man, before making any observations, attempts to solve a scientific problem by reason alone, and forms his ideas in this way, and only later turns to the primary method of science, there is great danger that, at least subconsciously, he will tend to force the results of his experiments into line with his preconceived ideas.

Now in theology, it is essential that one turn *first* to revelation. Not however, to revelation as interpreted by one's own private judgment, but to revelation as interpreted by the Church, for such is the normal and proper method of theology.[33] If this is done, the truth about our Lady's cooperation will be found easily.

However, some Mariologists have turned first to their own reasonings and to personal interpretations of revelation. In so doing, they have concluded first of all that Mary cannot do more than the Church does, and then have proclaimed that she could not do more than to be receptive to the graces of Redemption. As we have remarked above, their first assumption is quite gratuitous; for, Mary is not just an ordinary member of the Church,[34] but the Mother of the whole Church; she is full of grace, possessing an almost infinite dignity and a completely unique mission. But, even though we were to grant that she could do no more than the Church, no one could possibly refuse to admit that she cannot do less than the Church. Even with this minimum admission, we have been able to show by speculative theology that she could cooperate in such a way that her offering would fuse with that of Christ, to become part of the very price of the objective Redemption!

May the contemplation of this truth lead us to ever deeper admiration of the wonders of her who is not only the prototype but the Mother of the whole Church. And may it lead us also to boundless appreciation of the infinite love of the Heart of our Father for her and for us, which is the reason for all her gifts.

Notes

1. Apoc. 12, 1-2. 2. Bernard J. Le Frois S.V.D., *The Woman Clothed with the Sun* (Rome, 1954). 3. This receptivity theory is found chiefly in the writings of a few German Mariologists: H. M. Köster, *Die Magd des Herrn,* 2nd edn. (Limburg, 1954) and *Unus Mediator* (Limburg, 1950); O. Semmelroth S.J., *Urbild der Kirche,* 2nd edn. (Würzburg, 1954); and A. Müller, "Um die Grundlagen der Mariologie" in *Divus Thomas,* vol. 29 (Freiburg, 1951), pp. 385-401. It has met with scant acceptance elsewhere. Cf. the excellent criticism by Cyril Vollert S.J., "Mary and the Church" in *Mariology,* ed. by Juniper B. Carol O.F.M., vol. 2 (Milwaukee, 1957), pp. 550-595. 4. Cf. *Marian Studies,* vol. 9 (Paterson, N.J., 1958). 5. Pius XI, *Lux veritatis,* Dec. 25, 1931, in *Acta Apostolicae Sedis (AAS),* vol. 23, p. 513. 6.

Pius XII, *C'est avec un douce,* June 19, 1947, in *(AAS),* vol. 39, p. 271. 7. St. Thomas, *Summa Theol.* III.1.2.c. 8. *Ibid.,* ad 2. 9. 1 Jn. 4, 8. 10. *Ibid.* 11. Cf. St. Thomas, *Summa Theol.* I.21.4. 12. *Ibid.,* I-II.114.2. 13. Cf. Pius XII, *Menti nostrae,* Sept. 23, 1950, in NCWC edn., no. 30: "In so far as he, the Priest and Victim, acts in his capacity as Head of the Church, he offers and immolates not only himself, but all Christians, and in a certain manner all of mankind." 14. This is true when a soul regains the state of grace which has been lost. 15. St. Thomas, *Summa Theol.* I-II.111.2.ad 2. 16. St. Thomas, *Contra Gentiles* 3.159. 17. Similarly, Mary could share in redeeming others at the same time as her redemption was being earned by Christ. For just as we are simultaneously being moved and moving ourselves, so too she was simultaneously being redeemed and redeeming others. (We say "being redeemed" only in the sense that her redemption was being *earned* on Calvary: she had received the application of it, that is, the grace necessary for meriting and for sharing in the redemption long before Calvary at her Immaculate Conception.) For further details see note 20. 18. Theologians speak of the two stages as logical *momenta.* Any number of logical *momenta* can fall within a single instant of time. 19. It seems that there are also these two stages or *momenta* in the reception of all graces, not just the first grace: cf. St. Thomas, *Summa Theol.* 1-II.111.2.c. Hence there is an element of receptivity in the reception of all graces: but one is not *purely* and solely receptive after the reception of the first grace for himself. For, beyond that point he can produce new spiritual values, as it were, so as to merit truly, whereas he could not merit the first grace for himself. 20. Cf. St. Thomas, *Summa Theol.* 1-II.111.2.ad 1. We might note also that the distinction given above can be used in meeting another objection. The objection is as follows: "Christ had to redeem Mary *before* she could cooperate. Hence her cooperation would come too late, and there is only one objective Redemption. Therefore she could not cooperate." The distinction provides a valid answer even if we were to suppose for the sake of argument that which is really unthinkable—that Mary at the time of Calvary had been in original and even personal sin. For even so, since any number of *logical* distinctions (i.e., *momenta,* see note 18) can be had within the same single instant of *time,* in the one instant in which the Redemption was completed, there would have been room for her acceptance of grace, and for her meriting with the same grace (so painfully and lovingly received) both the first degree of heaven for herself, and even the first grace for others, had God so willed. However, she was not, of course, in sin, and so the solution can be had even without supposing any logical distinctions within the one instant of time in which the redemption was completed. For (*a*) as to the order of *time:* Mary was actually fitted out with all grace, all requisites for merit long before Calvary; (*b*) as to the *logical* order: we need to suppose a distinction only within the divine decrees made in eternity long before Calvary. God found in one and the same Passion, which he foresaw, ample motive (humanly speaking) for two decrees: (*1*) considering Christ's sufferings alone, he had a motive for the Immaculate Conception, i.e., for Mary's redemption; (*2*) considering Christ's sufferings together with Mary's cooperation, he had ample motive for granting all graces for all others. Hence in the logical order within the divine decrees, her redemption came *before* her cooperation. Yet, since the distinction is only a logical one, not one of time, there is still only one Redemption. For, in that one event foreseen in its actual historical reality there was ample motive for two decrees. — Hence there is no contradiction anywhere, and we need to suppose a logical distinction only within the eternal decrees, not within the instant of time in which the Redemption was completed. 21. Some would argue that her merit is only congruous because of the words of St. Pius X *(Ad diem illum,* Feb. 2, 1940, *ASS,* vol. 36, p. 454): ". . . she merited for us congruously, as they say, what Christ merited condignly . . . ." The answer is indicated by the words "as they say." The Pope was *quoting,* practically *verbatim,* an old familiar formula used by theologians for a long time. He meant to say that what they taught by that formula is true, i.e., he approved *at least* that much, without excluding the possibility that still more is true. That is, he taught that she merited at least *de congruo.* 22. Our Father has for us not only the strong firm love of a Father, but also the *persistent* love of a Mother that is unwilling to inflict punishment if it can be avoided. Mary serves also to make clearer this persistent quality of his love for us. 23. In this also there is a parallel: she is dependent on him, just as we are dependent on him. 24. The receptivity theologians readily grant that her activity was part of the objective Redemption. They merely deny that her activity was more than simple receptivity. 25. Cf. note 5 above. 26. Pius XII, *Ad Caeli Reginam,* Oct. 11, 1954, *(AAS),* vol. 46, p. 634. 27. Cf. note 12 above. 28. Cf. note 26 above. 29. Pius XII, *Munificentissimus Deus,* Nov. 1, 1950, *(AAS),* vol. 42, p. 768. 30. Cf. Pius XII, *Haurietis aquas,* May 15, 1956, *AAS,* vol. 48, p. 352: ". . . by the will of God, the most Blessed Virgin Mary was inseparably joined with Christ in bringing about the work of human Redemption, to such an extent that our salvation flowed from the love and sufferings of Jesus Christ intimately joined with the love and sorrows of his Mother . . . ." It is to be noted that existing English versions err in using the present tense where we have rendered "flowed." The Latin has the perfect subjunctive in primary sequence, which always refers to the past. The distinction is important: for a present might seem to refer to the subjective redemption, not the objective. 31. The objection is sometimes made: "If Mary's cooperation was essential or necessary, then the Church has omitted an essential element from her teaching. But this cannot be." We reply that not everything that is a part of divine revelation needed to be made entirely explicit and clear at the beginning. Rather, it was the plan of God that many truths would only gradually be clarified, e.g., the Immaculate Conception was known only vaguely in the first ages and was defined in our own times. Mary's cooperation was taught implicitly even in the first centuries, through the doctrine of the New Eve and Patristic developments of that doctrine.

32. J. B. Carol O.F.M., *De corredemptione Beatae Virginis Mariae disquisitio positiva* (Vatican Press, 1950). 33. Cf. the words of Pius XII to the Mariological Congress of Rome, in 1954 *AAS,* vol. 46, p. 678): "The work of investigation in Mariology also will go forward the more safely and the more fruitfully, the more everyone will keep before their eyes that which has been established as the proximate and universal norm of truth in faith and morals for every theologian, namely, the sacred magisterium of the Church." 34. Some have asked how Mary can be both the Mother of the Church and a member of the Church. Were we dealing with a *physical* body, this would be impossible, of course. But in a spiritual reality, there is no difficulty. Somewhat similarly, a man may be the Father of a business *corporation* inasmuch as he is its founder, yet, after incorporation, he may also be a member of the corporation.

Social Impact of the Marian Dogmas CONTINUED FROM PAGE 51

Looking up to her who played such an important role in the origin of her own life, and reflecting on the fact that the glorification of Mary's body is the fruit of her self-surrender to the mystery of the Redemption, the Church, who is the Mystical Body of Christ, realizes that she too will once be transformed into the life of her Bridegroom.

Sojourning on earth, she must fight against the sinful leanings of her body; but she can look up to Mary in heaven, the holiest limb of her body—and this is her greatest comfort. The Church remembers that, at some time in the future, the sanctity of Mary will cover the whole compass and the farthest ends of her body; and thus the Church, who is not yet fully redeemed, is strengthened in her hope that she will likewise be transformed completely into divine life.

Even this consideration does not fully explain the social meaning of Mary's Assumption. There is the very important fact also that Mary, now that she has been completely redeemed, is in a position in which she can apply all her gracious influence in favor of the redemption of mankind and the sanctification of the Church. And it is only because she herself has been completely redeemed, that Mary is so powerful in bringing the Redemption nearer to the Mystical Body of her Son.

Conscious of the fact that Mary fully shares the glory of her resurrected Son and has completely conquered death in her own body, the Church realizes that she enjoys the potent aid of the Queen of heaven, who together with herself continually introduces her divine Son with his divine gifts to the Church.

This special place of Mary in the Church constitutes an element of balance in the life of the community of the Church. For, in Mary, the dignity of universal priesthood has been given as fully as possible to one who does not possess the powers of teaching, consecrating, and governing; and in her, it was given to a woman. Although theologians are not unanimous in their answer to the question of just how far Mary's mediation in favor of the Church extends, the Church lives in the conviction that the Mother of Christ is also her own Mother.

As Mother of the Church, she who by her generous and wholehearted "fiat" gave life to the Church, undoubtedly remains interested in the welfare of the Church with the full devotion of her motherly heart. For the whole community of the Church, Mary's motherly interest and love is an immense treasure; for, in the priestly mediation of her solicitous Mother, the Church ever discovers the specifically womanly balance against the unmistakably manly principle underlying the ecclesiastical hierarchy.

At the end of these reflections we may well put the question once more: What is the social value of the dogmas of the Immaculate Conception and the Assumption of Mary for the Church? And we can now give the simple and clear answer: Mary puts her personal redemption, begun in her Immaculate Conception and completed in her bodily Assumption into heaven, at the disposal of the Redemption as it is achieved in the community of the Mystical Body of Christ.

In this way, Mary holds a unique and irreplaceable position in the mystery of the Redemption. Are we not claiming too much in making such a statement? Did not the whole Redemption come to us through Christ? That is true, and that is why we cannot say of Mary that she completed Christ's Redemption. But we may say that in the exceptional task given to her by God, Mary is irreplaceable in this sense that she emphasizes the womanly quality of motherly goodness with all its psychical stresses and affective accents. This Christ, inasmuch as he is a man, cannot do.

In the Redemption, God has not only given full scope to human liberty, but he has also enlisted all that is womanly and motherly in all its spiritual and bodily aspects for the benefit of the redemption and sanctification of his Church. In this way the life of grace in us grows always in the proximity of the sweetest and most solicitous of mothers; every sacrifice God asks of us is lightened by mildness and sweetness; and every cross laid on us by God becomes an easy burden.

An important corollary of all this is the following. If for the sake of the Church, and therefore for the sake of Christ who must grow in the Church, God bestows such an extraordinary position on Mary, then the Church can not do otherwise than venerate Mary. If the Church acted as though Mary did not exist, she would actually ignore and reject God's loving liberality. If the Church would neglect devotion to Mary in her private devotions and her liturgical life, in her apostolate and in her studies, she would hamper the normal growth of the life of grace. In the development of ecclesiastical life, there would then appear a gap—a hiatus certainly not willed by God. Without Mary, and without a tender and genuine devotion to the Immaculate Queen of heaven, a full-grown religious life is not possible.

Devotion to Our Lady

CONTINUED FROM PAGE 20

moved it was in 1931 when it was carried in great honor through the streets of the village, escorted by eight thousand people, and placed in the new Holy House which had been built to receive it.

Walsingham in former days had been called "England's Nazareth" because of a *Santa Casa* built there at our Lady's command. In 1937 a large pilgrim church was built; and the whole center of pilgrimage has been very well developed with a hospice, a convent, and a college for priests who look after the pilgrims. It is estimated at the moment that over one hundred thousand pilgrims a year visit the shrine, mostly on organized parochial pilgrimages; and there is a large Society of Our Lady of Walsingham and a body of Priests Associates of the Holy House all over the world.

All this revival points to a very significant advance within the Anglican Communion; but perhaps the most remarkable thing is that, while in 1931 the Bishop of the diocese was definitely unsympathetic and the Holy House was blessed without his approval by a former Bishop of Accra, his successor was prepared to accept the shrine, and even ordained a priest to serve it, and sent one of his suffragans to represent him at a large pilgrimage to give thanks for the centenary of an Anglo-Catholic society called the Church Union.

It is always hard to make any satisfactory generalization about the Church of England, containing as it does innumerable variations between "High" and "Low"; but it is true to say that to a certain extent Marian devotion has been accepted as a normal Christian expression in a large part of the Anglican Communion.

In England, most churches have some representation of our Lady, either in statuary or painting or stained glass; and while it is probable that many people would regard devotions before them as something peculiarly Roman Catholic, yet there is a growing number of people, particularly among those who have grown up in the "High" or "Anglo-Catholic" tradition, who regard such devotions as a normal part of church life, and who would claim that they represent a perfectly valid strain in the comprehensive Anglican tradition.

Editor's Note: The author of this article, the Reverend J. Colin Stephenson, M.B.E., M.A., is not a Roman Catholic priest but an Anglican. He is the Guardian of the Anglican Shrine of Our Lady at Walsingham. To many it will probably come as a complete surprise that there is such a shrine at the present day; and it will be well to offer, by way of introduction, a short account of the origin of this shrine in the Middle Ages and of its restoration as an Anglican shrine in modern times. At the end of the article we shall add a brief account of the modern Roman Catholic shrine of Walsingham.

Walsingham is a village in Norfolk, not far from King's Lynn. It is about 118 miles north of London. Long before the Reformation, it had become famous as a pilgrimage shrine of our Lady. It resembled Loreto on the Adriatic coast of Italy, but antedated it by more than two centuries.

According to the traditional story (which is related in a short tract of four pages, printed about 1465), a widow by the name of Richeldis in 1061 had a triple vision at Walsingham in which she was told to build a replica of the House of the Holy Family, which at that time was preserved beneath the Basilica of the Annunciation at Nazareth. She carried out these instructions; and later a magnificent Lady Chapel was constructed over and around it, and, close by, also a large priory church and convent of Augustinian Canons. The latter must have been built during the first half of the twelfth century; for, the second prior, whose name was Ralph, served in that capacity from 1153 to 1173. Walsingham became the best known and most frequented pilgrimage shrine in England; and it continued to be such until 1538, when Henry VIII's Reformation laid it level with the ground.

The first step toward the restoration of the Walsingham shrine was taken in 1884, when Arthur Wagner, the Anglican vicar of Brighton, added an aisle to the south side of St. Mary's Church at Buxted and made it the first Walsingham chapel since the sixteenth century. At Walsingham itself, the restoration of Anglican devotion as well as pilgrimages to Our Lady of Walsingham dates from the year 1922. At that time the Anglican parish church of St. Mary began to be used for this purpose, and it continued to be used as a pilgrimage church for nine years. In 1931, after the foundations of the original Holy House had been discovered, a new Holy House was built upon them by the Anglicans, and dedicated on October 15 of the same year. A new pilgrimage church, 146 by 60 feet, was then constructed over the Holy House and blessed on June 6, 1938. The Greek Orthodox Church took part in this blessing; and a special chapel for them was built in the upper story of the south transept. Outdoor Stations of the Cross, with brick and tile pent-houses, had been put up in 1931. A children's home, with Anglican Sisters in

charge, was opened in 1939; and a small college of Anglican Augustinian priests and brothers was added in 1945. During the year before the Second World War, 31,000 Anglican pilgrims visited the shrine.

A detailed account of the Anglican shrine, with many illustrations, is given in *Mary's Shrine of the Holy House, Walsingham* (93 pages), by A. Hope Patten, C.S.A., published at Cambridge in 1954. A description of organized Anglican pilgrimages in the 1920's (page 14) relates that "often special mementos were announced at each of the fourteen halts" of the Stations of the Cross, in the morning, one being "for the return of our country to the full faith" and another "for the reunion of Christendom."

To this short but excellent survey of devotion to our Lady among Anglicans, the editor would like to add a brief note on the modern Roman Catholic shrine, or rather shrines, of Our Lady of Walsingham, which are distinct from that of the Anglicans. Although there is now a small Catholic chapel in Walsingham, where the Blessed Sacrament is reserved and holy Mass is offered up daily, two Catholic shrines of Our Lady of Walsingham were established as early as 1897, one at the parish church in King's Lynn and the other in the Slipper Chapel.

At the Catholic parish church of the Annunciation in King's Lynn (since there was not a single Catholic resident at Walsingham at the time), a replica of the Holy House of Loreto was built and a statue of our Lady was enshrined there on August 10, 1897.

The Slipper Chapel, or Chapel of St. Catharine, a wayside chapel, twelve feet five inches by twenty-eight feet six inches, one mile from Walsingham, which was still standing from the time of the earlier pilgrimages, was purchased and restored by Miss Charlotte Boyd, a convert from Anglicanism, about the same time that the Holy House was built in King's Lynn. Catholic pilgrims have visited this chapel ever since 1897; but it was only in 1934 that a copy of the ancient statue of Our Lady of Walsingham, as depicted on the ancient seal, was placed in the Slipper Chapel.

The name "Slipper Chapel" is explained by the tradition that pilgrims here took off their shoes before going on to Walsingham; or it may have been so called because it was the "slype" or "slip", that is, the place standing between Walsingham and the outer world.

OUR LADY'S DIGEST

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The first great national Catholic pilgrimage to these shrines, in which nineteen thousand pilgrims including Cardinal Bourne took part, was held in 1934. The first Catholic walking pilgrimage took place the following year; that is, the pilgrims walked all the way from London, 117 miles distant.

The big Catholic pilgrimage of 1948, led by Cardinal Griffin, was particularly noteworthy. A pontifical Mass was celebrated at an open-air altar near the Slipper Chapel; and then the pilgrims walked in procession to Walsingham, where the sick were blessed with the Most Holy Sacrament, as at Lourdes, and Benediction was imparted. On this occasion, Cardinal Griffin consecrated the country to the Immaculate Heart of Mary. (There is a chapter on the Catholic shrine of Our Lady of Walsingham in H. M. Gillett, *Famous Shrines of Our Lady*, published by the Carroll Press, Westminster, Md., in 1950, pp. 44-57.)

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